SOME

THOUGHTS

ABOUT

FAITH in CHRIST:

Jesus Christ K

Whether it be required of all Men under the Gospel? To prove that it is.

BEING AN

Answer to the chief Objections advanc'd against it: With brief Hints of the great Ends of God in this Requirement.

Wrote for the Perusal of a Friend.

AND NOW

Humbly offer'd to the Consideration of All.

While ye have Light, believe in the Light, that ye may be the Children of Light, John xii. 36.

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SOME

THOUGHTS

ABOUT

Faith in Christ, &c.

AS there has been a Controversy of late, *Whether the Gospel of Christ requires of every Man where it comes, Faith in him as the great Saviour?* And so, *whether it is the Duty of every Man to believe in Christ for his own Salvation? My* Thoughts also, have been pretty much exercis'd about it.

That the *eternal Law of God*, under the *Gospel Dispensation*, requires *Faith in Christ*, is what *none* doubt; but that it requires of *all*, where it comes, *that* Faith which is peculiar to *God's Elect*, is what *some* deny. And their chief Reasons for it, they give in the following Objections:

1. That Faith in Christ is a special Part of *God's Salvation:* and therefore cannot be requir'd as the *Creature's Duty*.

2. That, if it *was requir'd*, God would herein be *illusory*, *insincere*, and *mock* his Creature; in requiring it to do *more* than he knows is in its *Power* to perform.

3. That Faith in Christ cannot be requir'd of *fallen Man*, because it is *more* than was requir'd of *innocent Adam*, and than he was capable of in Innocency.

4. That, if Faith in Christ *was requir'd*, and Men to be condemned for their *Unbelief*, they would then be *condemned* for that which they never had *Power* to perform: Which is inconsistent with the Justice of God. And,

5. That Faith in Christ cannot be requir'd of *all*, because the Saviour was provided only for *some*; and so *all* cannot be obliged to believe their *Interest* in him, and his Salvation.

To shew my Thoughts, that Faith in Christ *is required* of all Men under the Gospel; I shall, as enabled, give a few Hints by Way of Answer to these Objections, and of the great Ends of God in this Requirement. And to the first,

Object. 1. That Faith in Christ is a special Part of *God's Salvation:* And therefore cannot be requir'd as the *Creature's Duty*. I reply:

Answ. As to this, my Thoughts are, that Faith, as it is the *Work of God upon the Heart*, or as a *Principle*, is not requir'd; but only the *Act* of Faith, or *Faith*, as it is the Creature's Act. Faith, as a Principle, is Matter of Privilege, and Faith, as an Act, Matter of Duty. *Faith* as a *Principle*, natural Faith I mean, or Faith in God, as the God of Nature, was the *Privilege* of the *first Man*, and concreated with him: But the *Act*, or constant Exercise of that

Faith,

Faith, was *requir'd* by God's Law, and *Adam's Duty:* And he had a Fulness of *Power* in himself to perform it.

Indeed the Case differs with Respect to *Adam's* acting Faith, and *ours* under the Gospel, *The first Man being made a living Soul*, or having a Fulness of Life in himself for the full and constant Exercise of Faith: But *the last Adam a quickening Spirit*, or a Life-giving Spirit to all his Seed; and so all *our* Acts of Faith, *dependant*, for Life and Strength to enable thereto, upon *Communications* out of *his* Fulness. And yet Acts of Faith are *required of us as our Duty*. Not the *Power* to enable thereto, but *Acts* of Faith, as they are *our Acts*. All *Acts* of spiritual Faith, as well as the *Principle*, with Regard to the *Power* that enables thereto, are a special Part of God's Salvation to his Chosen: And yet they are *required*; not as Part of *God's Salvation*, but of *our Duty*. And may not the *Law* require what the *Gospel* bestows? May not the *Law* make *that* the Creature's Duty, which *Grace* only can make its Privilege? And so, may not *spiritual, saving Faith* be requir'd of *natural Men*; and yet they not requir'd thereby *to save themselves*, or to do any Part of that *Work* which is proper to *God*, but only *that* which belongs to *their Duty*? But if any say:

How can spiritual *Acts* be requir'd where a spiritual *Principle* is wanting? I answer:

If spiritual *Acts are* requir'd of natural Men,

they are doubtleſs *righteouſly* requir'd, whether we can account for it, *How* they are ſo, or not. '*Shall not the Judge of all the Earth do Right?*'

How far *Adam*'s Principle of Faith would have gone in *Innocency*, if God had *revealed Chriſt* to him as the Head of Grace, and *required* his Adherence to him as ſuch; I cannot ſay. But certain it is, there could have been no *Oppoſition* in his Soul to the revealed Will of God.

As he was then perfect in his *Love* to *God*, he muſt have *approved* of what God revealed; and from thence have found all the *Powers* of his Soul, upon the utmoſt *Stretch* as it were, after *Obedience* to the divine Command. And this muſt neceſſarily have been *requir'd* of him. And whatever might have been requir'd of innocent *Adam*, may ſtill be requir'd of his *Poſterity*, tho' fallen.

And tho' I don't think, that *Adam* was capable of *ſpiritual Faith in Chriſt*, had he ~~been~~ revealed to him as Head of Grace, without a *ſupernatural Work upon his Soul:* Yet there muſt have been this inward *Compliance* with the outward *Revelation*, as I have ſaid, ſo long as he remained *perfect*. And any *Want* hereof, or the leaſt *Contrariety* hereto, would have been his *Sin*. And whatever would have been Sin in *Adam*, is Sin in *us*. And if ſpiritual *Acts* had been requir'd of *Adam*, upon the Revelation of a ſpiritual *Object*; they would have been requir'd as the *Duty* of the rational Creature; while the

Power

Power to perform them, must have been superinduc'd by free Favour. Thus the Case would have stood with *Adam*, if Christ had been reveal'd to him as Head of Grace, before Sin enter'd: And thus it stands with all Men now, under the Gospel-Revelation of a Saviour. To the next Objection:

Obj. 2. That if Faith in Christ *was requir'd*; God would herein be *illusory*, *insincere*, and *mock* his Creature; in requiring it to do *more* than he knows is in its *Power* to do. I reply:

Ans. The Lord is *not* illusory, insincere, nor doth he mock his Creature, altho' he requires of it more than he knows is in its Power to perform. The *Command of Faith* speaks the Sense of *Law*, the Creator's *Right*, and the Creature's *Duty*. The *Power* to perform it, being all of *Grace*, and given in a sovereign Way to whom the Lord *will*, is quite of another Consideration.

This is superinduc'd, by *special Favour*, into the Hearts of God's chosen, over and above *the general Oeconomy* or Command of Faith given to all under the Gospel: Which in itself is righteous, just and good.

For as I conceive, the general Command of Faith is not only Righteous and Just, but also *Good*. Is it not Good, that perishing Sinners are commanded to believe in Christ for Salvation? Doubtless the Command is Good in *itself*; and if it is not Good for *them* that perish from under it, the Fault is not in the *Command*, but in *them-*

ſelves, and their own *Diſobedience* to ſuch a good and righteous Requirement. I come to the third Objection:

Obj. 3. That Faith in Chriſt cannot be requir'd of *fallen Men*; becauſe it is *more* than was requir'd of *innocent Adam*. To which I anſwer:

Anſ. This indeed, is the ſtrongeſt Objection I have met with againſt it. But may not God, in ſome Reſpects, require *more*, and *righteouſly* too, of *fallen Man*, than he did of *innocent Adam*? Did not the *eternal Law*, which requires *Faith in God*, oblige the Creature to *believe*, not only that *preſent* Revelation of his Glory which was then made to him, but alſo thoſe *further* Diſplays thereof, which he ſhould afterwards be pleas'd to make? And that not only with a bare *Aſſent* of the *Mind* to the *Truth* of the Revelation, but with *ſuch* an Aſſent to the *Goodneſs* thereof, as might influence the *Will and Affections* into a complacent *Union with God*, as ſo reveal'd; or into a Loving of him, according to his revealed Lovelineſs?

And the *Goſpel* being a more *bright Diſplay* of the Glory of God, than was made even to innocent *Adam*; are not the rational Creatures where it ſhines, *obliged* by the divine Law, to an *higher* Kind of *Faith* in God, and *Love* to him, than they would have been if ſuch a Revelation had not been made to them? And ſo, is there not *more* requir'd by God's Law, and that righteouſly, of *fallen Man* where the Goſpel comes, than was requir'd

requir'd of *innocent Adam?* or than would have been requir'd of *them* if the Light of the Gospel had never shone upon them? For,

Let it be observ'd, That tho' Faith in Christ is requir'd of fallen Men, which is *more* than was requir'd of innocent *Adam*; yet it is not requir'd by *Adam*'s *Law*; or by the Law of God as *a Covenant of Works:* In which Sense *Adam* was under it before the Fall. But by the Law, as *under the Gospel*, and *subservient* to it. So that God's Law requires *no more* of those who never heard of the Saviour, than it did of innocent *Adam*; but of those under the Gospel, the Revelation being *higher*, the Law requires *higher* Obedience. And all Sinners where the Gospel comes are *externally* under it, and oblig'd to obey the Voice of God in the Dispensation thereof.

That the Dispensation, Promulgation, or Declaration of the *Gospel* in the *written Word*, and in the *Ministry* thereof, is a *Revelation* to all that do, or may come under the Sound thereof; is what I cannot doubt. Since it is said to be *the Revelation of the Mystery which was kept Secret since the World began: But now is made manifest, and by the Scriptures of the Prophets according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith*, Rom. xvi. 25, 26.

And that *Faith*, special Faith, is the End of this Revelation, or what is *requir'd* hereby, to me seems plain, in that it is said to be made

known

known to all Nations *for* the Obedience of Faith. If *Faith* was not *requir'd* hereby, *Believing* would not be *Obedience*.

And as to that Diſtinction of *believing the Report*, and *believing in the Saviour* reported: It ſeems to be too nice, and not well grounded. Since the Apoſtle ſaith, *But they have not all obey'd the Goſpel.* And quotes this Scripture for the Proof of it, where *Eſaias ſaith, Lord, who hath believed our Report?* Rom. x. 16. So that, to *obey the Goſpel*, and to *believe the Report of it*, in the Apoſtle's Account, is the *ſame Thing*. And what he means by obeying the Goſpel, is evident from *ver.* 10, 11. *For with the Heart Man believeth unto Righteouſneſs, and with the Mouth Confeſſion is made unto Salvation. For the Scripture ſaith, whoſoever believeth on him ſhall not be aſhamed.* Whence it's plain, that obeying the Goſpel, in believing the Report of it, is believing unto Righteouſneſs, or a believing on Chriſt for Salvation.

And that the Obedience of Faith, or ſpecial Faith is requir'd of all where the Goſpel comes, is likewiſe intimated, *ver.* 3. where the Apoſtle ſays of the unbelieving *Jews*, *They have not ſubmitted themſelves unto the Righteouſneſs of God. Submiſſion to the Righteouſneſs of God*, doth doubtleſs refer to the *Command of Faith therein.* And *that Faith* which bows the Soul to the Redeemer's Righteouſneſs, we know is *ſpecial*. And if *that Faith* had not been *requir'd* of thoſe Unbelievers,

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could they, or had they believed in, or ſubmitted to the ſame; might it not have been ſaid to them, *who hath required this at your Hands?* If *Submiſſion* to the Righteouſneſs of Chriſt had not been *commanded them*, their *Non-Submiſſion* to it would have been no *Sin*. *For Sin is the Tranſgreſſion of the Law*. But it's plain from the Context, that their Sin of Unbelief in this Regard, was a Soul-deſtroying Evil. As *Obedience to the Goſpel* iſſues in *Salvation*, *ſo Diſobedience to it*, in *Deſtruction*. The certain End of all thoſe who *obey not the Goſpel*, will be, to *be puniſhed with everlaſting Deſtruction from the Preſence of the Lord*, 2 Theſſ. i. 9. *Puniſhment* reſpects *Fault*: And the Fault here ſpecified, being *Diſobedience to the Goſpel*; may we not hence conclude, that *Obedience* thereto, or *ſpecial Faith in Chriſt*, is requir'd of all that come under the Sound of it?

And, what tho' this is *more* than was requir'd of *innocent Adam*; yet is not the Diſpenſation, or Diſplay of divine Glory *higher* on the Creator's Part than that *he* was under? And ſo doth it not *neceſſarily*, in the very *Nature of Things*, bring on together with it an *higher* Duty on the Creature's Part, that is under it? What tho' the State of Things before the Fall was *ſuch*, that it did not *admit* of the ſuperior Revelation of the *Saviour*; muſt God therefore *loſe* the Glory thereof from his rational Creature, when once he's become a *Sinner*, and the Brightneſs of a *provided*

Saviour, for the Chief of Sinners is ushered in upon him? Doth not God's eternal *Law*, which commands the Creature to *love* its Creator with all its Heart, Mind and Strength, (and this Love springs from Faith) require it to love him according to the *Manifestation* which he is pleas'd to make of himself unto it? And so, doth not that *same Law*, which *before* the Fall, obliged Man to *love the Lord*, as a Creator and Benefactor, oblige him *since*, to *love him* as he has reveal'd himself in his Son, to be *the LORD, the LORD God, Merciful, and Gracious, Long-suffering, Abundant in Goodness and Truth: Forgiving Iniquity, Transgression and Sin*, &c. Exod. xxxiv. 6. Is not this the most *lovely* Display of the divine Glory that ever was made? And is it not, in the very *Nature of Things*, the most *worthy* of *Love* from all the rational Creatures where it's made? As the Wisdom, Love, Mercy, Grace, and all the Perfections of the divine Being gloriously shine in the Contrivance, Provision, and Exhibition of the great SAVIOUR; is it not God's *Due* to be answerably *believed in*, *loved*, and *adored* by all Sinners that hear the Fame thereof? While God in the Gospel *sets forth* the Lord Jesus Christ, as *his Salvation to the Ends of the Earth*; are not the *Ends of the Earth* Sinners at the greatest Distance, *obliged* hereby to *look* unto him as such? *Isa.* xlix. 6. While God *proclaims his Son*, as his Wisdom and Power for the Salvation of Sinners, *warns them* of their extreme Misery

ry and Danger in ſetting *Briars and Thorns*, themſelves and their own Doings, *againſt him in Battle*, who as a devouring Fire *would go through them and burn 'em up together*; and then *commands them* to *take hold of his Strength*, to *believe in his Chriſt*, if ever they think to have *Peace* with him; is it not their Duty to *obey*? Iſa. xxvii. 4, 5. While Sinners enquire *what they ſhall do that they might work the Works of God*, and inherit eternal Life? And hear the Saviour himſelf ſay, *This is the Work of God, that ye believe on him whom he hath ſent*; is not Faith in Chriſt *requir'd* of them? John vi. 29. *This is the Work of God*, ſays our Lord, (that is, the Work which he hath commanded, not the Work which he performs) *This* by Way of Eminence, *That ye believe on him whom he hath ſent*. Faith in the ſent Saviour is doubtleſs here *commanded*: And the Perſons commanded to believe on Chriſt were apparently *Unbelievers*. The *Father* ſends the *Saviour*: The *Goſpel* declares him ſent: And the *Law* commands Sinners to believe on him. Nor can it be otherwiſe, that *Faith in Chriſt* ſhould not be *commanded*, ſo long as the *Law of God*, under the *Goſpel*, *commands* the Sinner to *love* him.

If it is the Sinner's Duty to *love God*, is it not his Duty to be of *one Mind* with him, as to Chriſt's being *the alone Saviour*? Is it not his Duty to *like* what *God likes*? *To approve of Chriſt*, in and with whom God the Father is

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well-pleased? Is it not his Duty to *reject* a other ſuppoſed Ways of Salvation, and to *choo* to be ſaved by Jeſus Chriſt alone, while God de clares *that there is Salvation in him, and in n other?* Is it not his Duty to lay the whole *Stre* of his Salvation, or to lay all his *Hope* thereo upon *Chriſt, the Foundation which God has lai in* Zion? Is not the Sinner *obliged* to the Things by the *Law*, which commands him t *love God?* If ſo; then *Faith in Chriſt* for h own Salvation is *commanded*, and every Sinner *Duty* where the Goſpel comes.

Again, as the *divine Law* obligeth the Sinne to *love God*, in the Perſon of the *Father*, and i to *believe* on him whom he hath ſent; and a the ſame *Law* obliges him to *love God* in the Per ſon of the *Son*; ſo likewiſe doth it make it hi Duty to *believe* in him, the great Saviour While the *Saviour* ſays, *Look unto me, and be y ſaved, all the Ends of the Earth: For I am God and there is none elſe:* Is it not the *Duty* of th Ends of the Earth to *obey his Command?* Iſa. xlv 22. How can Sinners *love God* in the Perſon o the *Son*, if they obey not his Commands? I not this the Love of God, that we keep his Com mandments? And is not this Command of *look ing* to, or *believing* in Jeſus Chriſt, which i here *explicitly* given, *implicitly* contained in th Law's Command of *Love* to him?

And as the Law obliges the Sinner to *love God* in the Perſon of the *Spirit*, and *He*, being ſent

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from the Father and the Son, having made the *Revelation* of Christ as the alone Saviour, and given out the *Command* of believing in him; how can the Sinner *love God* the *Holy Ghost*, if he *believes* not in the Saviour revealed, and commanded to be believed in by him? Is not the Command of *believing in Christ*, contain'd in the Command of *Love* to the *Holy Ghost*? And so, in the Command of *Love to God* in his *three glorious Persons*.

And as the *divine Law*, not only commands the Sinner to *love God*, but to love him *perfectly*, with his *whole Heart*, *Soul*, *and Strength*; and there being but one *Way* to do this since the Fall, which is by *believing* on Christ, who hath fulfilled the Law's Requirement in this Regard; is not *Faith in Christ requir'd* hereby? If the Law requires the *End*, *perfect Love*; doth it not require the *Means*, *Faith in Christ*, whereby *only* now it can be attained?

And therefore, after *Adam's Fall*, and God had revealed the *Saviour*, *the Seed of the Woman*, who should *bruise the Serpent's Head*; there was no new and express *Command* for his *believing* on him, altho' he was a Vessel of Mercy: But that same *Law*, which in his innocent State oblig'd him to *love the Lord his God*, was still *binding* and coming on upon him with a *greater* Obligation than ever, *bound him to Faith in Jesus*. Whence it is evident, that the Command of *believing* on the Name of the Son of God is in-

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cluded in the *Law*. And if ſo; *Faith in Chriſt* muſt neceſſarily be *required* of all Sinners where the Goſpel comes. There is but *one Law*, in this Regard for all Sinners, Elect and Non-elect.

And therefore, when our riſen Lord commiſſioned his Apoſtles to publiſh the glad Tidings, *Go ye* (ſays he) *into all the World, and preach the Goſpel to every Creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned*, Mark xvi. 15, 16. The *Goſpel* is, the News of a *Saviour*, and a *great one*, which God has ſent into the World to *ſave Sinners*; and of a *great Salvation* which he has wrought out for them. And this is to be preached in all the World, unto every Creature. He doth not ſay, go preach the Goſpel to the *Elect*, tell *them* of a Saviour provided for them: But preach the Goſpel to *every Creature*; He (any He, let him be who, or what he will, of whatever Nation, Station or Condition, Rank or Size of Sinners) that *believeth* ſhall be *ſaved*; but he that believeth *not* ſhall be *damned*.

Thus, according to the Commandment of the everlaſting God, the glorious Goſpel was uſher'd in, and made known unto all Nations for the Obedience of Faith. Methinks there's an Emphaſis on that Word, *the everlaſting God*: As it notes the Eternity of his Being, and the Perpetuity of his Government of his Creatures, the Works of his Hands; ſo, that *Right* which he has

has to command Obedience from them. 'Tis as if the Apostle had said, and the Holy Ghost by him, 'It is that same *God*, which at first gave 'the Creature *Man*, his *Being*, that of *Old* by 'his righteous *Law*, did require of him the 'Obedience of Love, according as he had then 'reveal'd himself to him; that now, under the 'Promulgation of the *Gospel*, requires of *all* 'Nations the Obedience of *Faith* in his SON: 'And therefore there is no room to *dispute*; but 'every Creature is bound to obey the *Gospel*, 'since for that *End* it is made known, by him 'that is *the everlasting God*'. Thus, as *Isa.* i. 2. *Hear O Heavens, and give Ear O Earth: For the LORD hath spoken:* So may it be said, Hear O Nations, and give Ear O Sinners: For the LORD, *the everlasting God* hath *spoken*, and *commanded you to believe on the Name of his Son JESUS CHRIST*.

And doubless it is a most *righteous Thing with God*, thus to require Faith of all where the Gospel comes. It is righteous with respect to *himself*, in that the Glory of his great BEING, in this *bright Display*, *deserves it*. Is not the God of all Grace, as he reveals himself in his Son, *worthy* to be trusted in, and submitted to? It is righteous with respect to the *Creature*: In that Faith in Christ, and in God by him, is no more than what is *due* from it, as a *rational Creature*, while he thus reveals himself to it. For tho' Faith in Christ is a *supernatural* Act,

yet is it an Act of the *rational Soul*, that perfectly agrees with its *rational Nature*: And as *such* it is *requir'd*. Altho' the *Power* to act rationally, in Obedience to God's Command of believing on his Son, is not in the *Creature*, but must come down from above. And yet, the Thing requir'd being *rational*, it is *righteously* requir'd of the *rational Creature*.

And I verily think, that one great Reason why God requires *spiritual Acts* of *natural Men* which are quite above their *Power* to perform, is this: To make Way for the Grace of the second *Adam*, or to exalt his Grace and Power as *a quickning Spirit*, 1 Cor. 15. 43.

The first Man was made *a living Soul*: had Fulness of Life and Power in himself to do what God requir'd of him. And if Men under the Gospel, were requir'd to do *no more* than what they had *Power* in themselves to perform; they need not, under this Consideration, go out of *themselves*, to depend upon *another* for Assistance. But while natural, sinful Men are required by the Gospel to *believe in Christ for Righteousness and Life*, they are called by the same Gospel to *look to Christ for Strength*, and seek to him for Supplies of Grace out of his Fulness, to *enable* them so to do. This *all* are call'd to: And Souls *sensible* of their own Inability, are exceeding glad that there is Strength in Christ for them that have no Might, to enable them to do whatever God requires; and that they are call'd to be

lieve in Christ for *Strength*, as well as Righteousness. Which they could not be, if they had *Power in themselves* to do what God requir'd in either Respect. If spiritual Acts are requir'd, either of natural, or spiritual Men, they are requir'd as the reasonable Service of the rational Creature; and not under the Consideration of their *Ability* to perform them. For were they *so* requir'd, it would not be the Duty of *Believers*, to go out of themselves to Christ, for daily Supplies of Grace, to enable them to live a constant Life of Faith on the Son of God.

Spiritual Men indeed, have a Fitness in their Souls for spiritual Acts, under divine Influence. But even *they*, have no *Power* for their Performance without fresh Supplies of Strength from above: *Without Christ they can do nothing*, *John* xv. 5. And when they *feel* that this is the Case with them, it is then their Duty to *look to Christ for Strength*. And that which *makes it their Duty*, is the revealed Will of God, or the general Command of Faith given to all Men under the Gospel, *That they believe on the Name of his Son Jesus Christ*. Whereas, if spiritual Acts were requir'd of spiritual Men, under the Consideration of their having *Power* to perform them, *the Strength of Christ* for their Performance, and *their Duty* to look to him for it, would quite be *shut out*. Nor do I think, that Faith in Christ *can* be requir'd of Men, under the View of their having *Power* to believe. For then the Faith of

Believers, as to the Act, would be *of* themſelves, and *not* the Gift of God. But, ſays the Apoſtle, *By Grace are ye ſaved, thro' Faith; and that* not *of yourſelves:* It is *the Gift of God, Eph.* ii. 8. As Faith is here ſaid to be, *not of ourſelves*; we muſt conclude, that it is not from any *Inherency of Power* in the Creature, nor *can* be requir'd under this View; but that it is immediately *the Gift of God,* communicated to the Soul out of Chriſt's Fulneſs. It's true, the moral Endowments of the *firſt Man,* when he came out of his Maker's Hand, were *the Gift of God.* But they were *ſo* in a very different Senſe from *that* wherein Faith is his Gift. *Adam* by the moral Endowments originally given him, had an *Inherency of Power* to do what God requir'd. But the happy Souls, bleſt with Faith in Jeſus, have *no Power inherent in themſelves* to put forth the leaſt Act thereof. All their Springs of Motion, in this Regard, are in Chriſt; and from him derived unto them by continual Influence. Now then, if Faith is not requir'd of Believers under the View of any *inherent Power* in themſelves to believe, the *Want of it,* even in Unbelievers, can be no Argument, that Faith is not requir'd of *them.* God's requiring his Creature to do *no more* than what it had Fulneſs of Power in itſelf to perform, was only ſuited to the State of *Innocence,* or Nature in its *Perfection,* when the Creature ſtood upon its *own Bottom.* But God's requiring his Creature to do *that,* which of them-

 ſelves

ſelves they are utterly *unable* to do, well becomes the Diſpenſation of Grace in the *Goſpel*, where a *Saviour* is reveal'd, in whom *all Fulneſs dwells*, to ſupply the moſt Indigent and Helpleſs. And *this*, to me, is a very good *Reaſon*, why God under the Goſpel requires more of fallen Men, than he did of innocent *Adam*, in requiring them to believe in Chriſt: ' That ſo *all Sinners*, whoſe ' Duty it is to ſeek their own Salvation, might ' be call'd to *look to Chriſt*, to *exalt the Son of* ' *God*, in whom alone Salvation-ſtrength is." And it ſerves to prove, that Faith in Chriſt *is requir'd* of all Men under the Goſpel; and to clear the Juſtice of God in requiring *more* of fallen Men, than he did of innocent *Adam*. For tho' *ſupernatural Acts* are requir'd of *natural Men*; yet are they not requir'd by the *Law of Nature*, or by *God's Law* as given out to *Adam*, but by the *Law*, under the higher Diſpenſation of the *Goſpel*. Nor yet are they requir'd *as* ſupernatural, but *as* rational. But to open this ſomewhat further:

The *Thing* requir'd, Faith in Chriſt, is indeed *ſupernatural*, or that which is above the Power of Nature to effect. But it is not requir'd of the Creature, *merely* under the Conſideration of its *Inability* to perform it; but as that which its rational Nature is *capable of*, under ſupernatural Influence, or the higher Influences of Grace under the Goſpel, than what Nature in its firſt Make, either needed, or experienced under the

Law. Acts of Faith are requir'd of the rational Creature, as what he *can perform, thro' Christ strengthning him.*

And tho' *supernatural Influence*, is previously necessary to *supernatural Acts*; yet doth not the Command of God, regard his own *Influence* upon the Creature, but the *Acts* of the Creature. The Influences of divine Grace, according to the Promise, are indeed to be set before the Creature, to encourage it to Acts of Obedience; but it is the Command of God, that makes it the Duty of his rational Creature to obey. And as God's Command, to *believe on the Name of his Son Jesus Christ*, is not put after his Influence upon the Soul, but goes before it; so it is the Soul's Duty, in Obedience to God's Command, looking unto him for Influence, to *attempt* an Act of Faith, even *before* it feels Influence to enable it for the same.

And great is the Soul's Encouragement so to do; since *Strength* for Duty, is frequently communicated, even while the Soul is *attempting it.* As in the Case of the Man with the *wither'd Hand:* When our Lord said to him, *Stretch forth thine Hand:* The *Command of Christ* made it the *Man's Duty.* And tho' the poor Man had no *innate Power* in his wither'd Hand to stretch it forth; yet he might not argue with carnal Reason, nor dispute against the Word of Christ, *That he had no Power to obey:* And had he done so, it would have been *Rebellion.* The *Command*

of

of his Lord, bound him to *obey*, as his *Power and Goodneſs* encourag'd him to it: And accordingly, in Obedience to the Command, he *attempted* to ſtretch out his Hand, caſting all his Care upon Chriſt, to *enable* him for that Motion. And lo, while he was *attempting his Duty*, in that very Inſtant, *Strength from Chriſt* was communicated, *and he ſtretched forth his Hand; and it was reſtored whole like as the other*, Mat. xii. 13. And juſt thus it is with a poor Sinner. The Man's *Hand* was not firſt made *whole*, and then he commanded to *ſtretch it out*; but this he was commanded to do, even while it was a *withered* Hand: which he *attempting*, as his reaſonable Service, at Chriſt's Command, was *enabled* to do, and immediately *it was reſtored whole like as the other*. So a poor Sinner, has not firſt *Power* given him to believe, before he is commanded ſo to do; but this he is commanded, even when he is *yet without Strength* for an Act of Faith: And the Soul that *attempts it*, as his reaſonable Service, at Chriſt's Command, ſhall find Strength from above, to *enable* him to *believe in Jeſus*, unto his preſent and everlaſting *Salvation* by him. Thus, as I take it, *ſupernatural Acts* are requir'd *as rational*: And *ſupernatural Influence* for thoſe Acts, beſtow'd on the Soul while it is *attempting* the ſame as its *rational Duty*.

For as I humbly conceive, the Command of Faith, neither regards the Creature's *Ability*, nor yet, ſtrictly ſpeaking, its *Inability* to believe; but

merely regards its *Rationality*, or that which is *meet*, and *fit for*, and *due from* the rational Creature, under the Gospel-Revelation of Christ as the Saviour of Sinners. That the Command of Faith, *cannot* regard the Creature's *Ability* to believe, is manifest, in that the *Strength of Christ* for the Performance of Duty, which is the peculiar Glory of the Gospel, would then be *shut out*. Nor doth it regard the Creature's *Inability*, merely and abstractly considered. The Command of Faith, must necessarily *imply* the Creature's Inability; else, as has been said, it would not be its Duty to go out of itself to Christ for Strength; but it doth not merely *regard it*. For it is not becoming the Wisdom and Goodness of God, to command his Creature to do *that* which it never had *Power* to perform, singly and simply consider'd: But with *Relation to the Strength of Christ*, which is reveal'd in the Gospel, to be infinitely all-sufficient for them that have *no Might*, even for the *weakest Souls* that look to him for it. And *this* of looking unto Christ for the whole of Salvation, doth necessarily become the *Duty*, the *reasonable* Duty of all miserable helpless Souls, while God reveals his Son, as a compleat Saviour for the Chief of Sinners, and commands Faith in him as such. For as the general Command of Faith, is a *Design* that is every way worthy of God; so Obedience to it, is a *Duty* that highly becomes the Nature of his rational Creature, and is justly requir'd of, and incumbent upon it as such.

ſuch. And this, I think, may be a ſufficient Anſwer to the Objection, That ſupernatural Acts, Faith in Chriſt, *cannot juſtly* be requir'd of natural, ſinful Men, becauſe *more* than was requir'd of innocent *Adam*, and than he was capable of in Innocency. Since it is by the *Goſpel* that Faith in Chriſt is requir'd; and that under the ſame it is call'd for, not in the View of the Creature's *Ability*, nor yet merely of its *Inability*, but of its *Rationality*, as that which is God's *Due* from the rational Creature, under ſo high a Diſpenſation as that of the *Goſpel*. And thus I come to the next Objection:

Obj. 4. That if Faith in Chriſt *was requir'd*, and Men to be condemned for their *Unbelief*, they would then be *condemned* for that which they never had *Power* to perform; which is inconſiſtent with the Juſtice of God. I reply:

Anſ. That *Unbelief* is the great *Sin*, the *Sin* of Sins, for which thoſe who diſobey the Goſpel are and ſhall be *condemned*, is moſt *certain*. Since it is expreſly ſaid, *He that believeth not, is condemned already*, becauſe *he hath not believed on the Name of the only begotten Son of God*, John iii. 18. Yet are not Men held *guilty*, and *condemned* for their *not having the Faith of God's Elect*, under this Conſideration, That it was not the Pleaſure of God to give it to, and work it in them. No; this is no more the *Cauſe* of their Condemnation, than their *Non-Election*. It is not the Want of any *Act or*

Work

Work of God toward Sinners that is the *Cause* of their Condemnation, but the Want of *their Duty* in Acts of Obedience to him, and their Acts of Disobedience, rising up in Rebellion against him. For,

To clear the Justice of God in the Condemnation of Unbelievers, let it be consider'd: That the proper *Cause* of their Condemnation in this Regard, is their *Disobedience*. Hence such that stumble at Christ as the alone Saviour, and at the Word of the Gospel, which reveals him as such, are said to be *Disobedient*, 1 Pet. ii. 8. and to be such that *obey not the Gospel*, 2 Thess. i. 8. And Disobedience being of an active Consideration, it denotes the actual Rebellion of their *Will*; in disallowing Christ to be what God has reveal'd him to be in the Gospel: which is justly punishable by the Law, as subservient to it. An Unbeliever, that hears the Report of the Gospel, not only has no *Power*, that he *cannot* come to Christ without the Drawings of the Father; but has no *Will*, no Desire so to do: He *will not* come to Christ, that he might have Life. He *disapproves* of Christ as the only Saviour, *refuseth* Subjection to him as such, and in the obstinate Rebellion of his Heart *chooseth* to adhere to something else he likes better; which makes him highly criminal, and justly condemnable. It don't appear from God's Word, that Men will be condemned at the last Day for their Unbelief, under this Consideration,

that

that they had no *Power* to believe; but that they had no *Will* ſo to do. It's true, they had no *Power* to believe: and it is as true that they had no *Will* to it; but on the contrary, roſe up in Oppoſition and Diſobedience to the Command of God in this Regard. And it is the *latter* of theſe, for which they will be juſtly condemned.

And I believe every Soul that periſheth from under the Goſpel, will have the fulleſt *Conviction* at the great Day, of his actual *Diſobedience*, in *rejecting* Chriſt, and *chooſing* ſome other Way to get to Heaven by: and ſo, of the *Righteouſneſs* of God in *condemning* him thereupon. No one will have any Cauſe to ſay, nor will ſay, 'Alas, 'I am condemned, and to be puniſh'd, for that 'which I *could not do*, I *would* have believ'd 'in Chriſt, but *could not*: But I am condemn-'ed, and juſtly too, for my *refuſing* to believe 'in him.' And the *Conſcience* of this Sin, and Folly of Unbelief, which bound all other Sins down upon the Soul, like a *gnawing Worm*, will torment it for ever.

I don't conceive, as has been ſaid, That the Law and Juſtice of God, will hold Men guilty for what they never had *Power* to do; but for what they *refus'd* to do, being righteouſly commanded. And this may be further exemplify'd, in that thoſe who diſobey the Goſpel, ſhall be adjudg'd to the ſame Puniſhment with the Devil and his Angels: Which ſhews, that their *Sin*, for which they are adjudg'd to the ſame

Torment

Torment with Devils, bears a Likeneſs to that of the fallen Angels.

As I humbly conceive, the firſt *Sin* of the fallen Angels, by which they became Devils, were caſt down from Heaven to Hell, and are now reſerv'd in Chains of Darkneſs unto the Judgment of the great Day, was *this*: 'O' 'rejecting Chriſt, when God the Father pro' 'claimed him as Head of Angels, and requir' 'their Adherence, and Subjection to him a' 'ſuch.' This I gather from *John* viii. 44 where our Lord ſpeaking to the *Jews* who re' jected him, ſays, *Ye are of your Father the De' vil, and the Luſts of your Father ye will do. He was a Murderer from the Beginning, an' abode not in the Truth*, &c. 'Tis as if our Lor' ſhould ſay, 'You who *reject me*, act here' 'juſt like your Father the Devil: You wh' '*diſapprove of me*, as the only *Saviour*, refu' 'Subjection to me, and are malicious again' 'me; are hereby acting as it were, over again' 'juſt the ſame Luſts which your Father th' 'Devil did, when he *diſapprov'd of me*, as th' 'Creation's *Head*, when he receiv'd not th' 'Truth in the Love of it, and ſo abode not i' 'the Doctrine of it, but in his Pride and Di' 'obedience *refus'd* Subjection to *me*, and ſet u' 'for *himſelf* in the utmoſt Oppoſition to me.'

This ſeems to me to be the Sin of Devil' For 'tis congruous to think, that the Ange' upon, and at their Creation, had Chriſt *pre*

claim

claim'd to them as their *Head*, and that their *Adherence* and *Subjection* to him as ſuch, was *requir'd:* That God the Father ſaid to them then, as he ſaid again when he brought his Firſt-begotten into the World, *Let all the Angels of God worſhip him:* Upon which, the *elect Angels*, under the ſweet and powerful Influence of electing Grace, were effectually *ſecur'd* to Chriſt, *engag'd* to the moſt free and deep *Subjection* to him, and the higheſt *Adoration* of him. This I take to be their *firſt* gathering together under Chriſt their Head. Whence they are ſaid to be gather'd together *again* in him, upon Chriſt's Aſcenſion to Glory and Seſſion at God's right Hand; when he *again* proclaim'd his Son as *Lord* and *Head* of Angels, and thoſe Powers and Authorities in Heaven *again* became ſubject to him. And as the *elect Angels*, when Chriſt was firſt proclaim'd to them, did readily *ſubmit* and ſteadily *adhere* to him; ſo on the contrary, the *reſt refus'd Subjection*, and *roſe up in Oppoſition* againſt him. Whence they were righteouſly caſt down from Heaven to Hell. And the *Sin* of thoſe *Men* who *reject Chriſt*, and continue in *Oppoſition* to him, bears Analogy with the *Sin* of *Devils*; whence they ſhall be righteouſly adjudg'd to the ſame Puniſhment, in that dreadful Sentence, *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels*, Matt. xxv. 41. It is as if our Lord ſhould ſay, 'It has been the declared *Will* of

'my

' my Father, that all the rational Creatures tha
' were to be happy in the Enjoyment of him
' ſelf for ever, ſhould *ſubmit to me*, his onl
' Son, and be *dependant upon me* for all the
' Bliſs. That *ſtanding Angels* ſhould *ſubmit*
' *me*, as the Creation's *Head*, and be *dependa*
' *upon me* for all their angelick Glory. A
' that *fallen Men* ſhould *ſubmit to me* as t
' only *Saviour*, and be *dependant upon me*
' ſuch, for all that Salvation which the Goſp
' declar'd to be provided in *me* for the chief
' Sinners. And as *fallen Angels* have *refu*
' Subjection to *me*, have not kept their Stan
' ing, but *left their firſt Habitation* rather th
' be *dependant* upon *me* for all their Glor
' whence they are juſtly adjudg'd to everla
' ing Miſery: So *you Sinners*, of the *hum*
' Kind, that have heard the *Call* of my *Goſp*
' and *refus'd* Subjection to *me* the only *Savio*
' to be *dependant* upon *me* for your own Salv
' tion; your Sin being like *theirs*, your Puni
' ment muſt be like *theirs* too; and *you* wi
' *them* muſt *ſuffer the Vengeance of eternal Fir*
Thus I have endeavour'd to anſwer the four
Objection, and to clear the *Juſtice* of God
condemning Men for their *Unbelief*; by ſhewin
that the proper *Cauſe* of their Condemnation
this Regard, is their *Diſobedience*. And now
the laſt:

Obj. 5. That Faith in Chriſt cannot be r
quir'd of *all*, becauſe the Saviour was provid
on

only for *ſome*; and ſo all cannot be oblig'd to believe their *Intereſt* in him, and his Salvation. I anſwer:

Anſ. Indeed the Proviſions of Grace in Chriſt were made for the *Choſen of God:* And none but *thoſe* for whom they are *prepar'd* ſhall enjoy them. And *they* are ſufficiently *defin'd* in God's Word, by Names and Characters proper to their ſpecial *Intereſt* in him, and ſecret *Relation* to him. But yet, it is not under theſe *Names* and *Characters*, that even *they* are requir'd to *believe in Chriſt*, at leaſt, not at *firſt*, or in their firſt and direct Acts of Faith. As for Inſtance: They are not requir'd to believe as the *Elect* of God, as Chriſt's *Redeemed*, his *Sheep*, his *Children*, &c. Much leſs can others be requir'd to *believe* under theſe *Names* and *Characters*, or to *believe* their *Intereſt* in the *Privileges* ſignify'd thereby. No; this *cannot* be.

But tho' the Proviſions of Grace in Chriſt are made for a *Remnant*; yet God, in his infinite Wiſdom, has thought fit to have theſe Proviſions of Grace *proclaim'd in the Goſpel*, as made for *Sinners indefinitely*. And it is upon this *Foot*, and under this *Character* that *all* are requir'd to *believe*. Not to believe they are made for *them:* No; that's not the *firſt Thing*. But to believe, that there *are* Proviſions of Grace made for the Salvation of *Sinners*; that theſe Proviſions are in *Chriſt*; that eternal Life is in the Son of God; that he hath ſet *him* forth to

be

be his Salvation to the Ends of the Earth; that he *requires* Sinners at the greateſt Diſtance to *look* unto him as ſuch, and upon their Looking, has *promis'd Salvation*, or promis'd Salvation to every one that looketh; that therefore, in Point of Obedience to God, and Love to their own Souls, *they* themſelves are *oblig'd* to look to Chriſt for their *own* Salvation: And hereupon they are *requir'd*, actually to yield *Subjection* to the Father's *Chriſt*, to *look* to him for Salvation, to *come* to him for Life, to *flee* to him for Refuge, *&c.*

This is the Faith that is requir'd of *all* where the Goſpel comes. Thoſe that *refuſe* to yield the Obedience thereof, that *will not* have Chriſt reign over them, muſt hereafter be *ſlain* before his Face. Thoſe that *ſtumble* at the Foundation-Stone which God has laid in *Sion*, being *diſobedient*, muſt be cover'd with *Shame* and everlaſting *Confuſion*. He that believeth *not*, is *condemned* already, *becauſe* he hath not believed on the Name of the only-begotten Son of God; and dying in a State of Unbelief, the *Damnation of Hell* will be his Portion. For God will have all *deſtroy'd* that will not *bow to Chriſt*. He will have all *periſh*, that will not *honour his Son*, that will not *believe* in him for Life. And if the Breakers of *Moſes's Law* did not *eſcape* divine Vengeance, much more ſhall not *they eſcape*, who turn away from *him* that ſpeaketh from Heaven! Of how much *ſorer*

Puniſhment

Punishment shall *they* be thought worthy, who *refuse to obey the Son of God!* And how righteously will *they* be *excluded* from Salvation, who did not *approve* of the only Saviour! That would not *exalt him* as such, nor *submit* to his *Way* of Salvation, when *requir'd* so to do! Surely the *Justice* of God will shine in their *eternal Destruction.*

But those that *obey* the divine Command, and *believe* in Jesus, that *look*, that *come*, that *flee* to him for Life; *these, shall not be ashamed, nor confounded World without End.* But according to the *Will of God*, and his faithful *Promise*, shall *inherit everlasting Life!*

And upon the Soul's *first Act of Faith*, it becomes its Duty, to *believe*, that it *shall be saved*; because the Lord has *said it.* Or, upon its first *direct* Act of Faith, in *looking* unto Christ, the presented Object, a *reflex* Act is *call'd for*; (or a looking back upon what has pass'd: to wit, its looking to Christ at the divine Command) and so, a setting to its Seal that God is *true*, in the *Grant* of Salvation. *Be ye saved:* Which now, and not till now, the Soul has a *Right* to take up, upon the *Word* of *a God that cannot lie.* Such a Soul now, according to God's *written Word*, is a *saved Soul:* That is, hath a *Right* to eternal Salvation, and the Beginnings of it in itself. And so is oblig'd to *believe*, that it is one of God's *Chosen*, of Christ's *Redeemed*, of his *Sheep*, his *Children*, &c. and its own *Interest* in

 all

all the *Grace-Privileges* which these Characters bespeak. Having Christ's *Mark* upon it, *true Faith*, (the Mark whereby it may be known unto itself, and to others) it appears to be *his*: to have been of old *ordained to eternal Life*, *purchas'd by the Blood of Christ*, &c. And no Man is oblig'd to believe his *Interest in God's Love*, and so, that he *shall be saved*, unless he ha *obey'd the Gospel*, *in looking unto Jesus*. It is im possible that he should take up a well grounde *Persuasion* of eternal *Love*, and eternal *Life*, ac cording to God's *Word*, which is the *Rule* o Faith, if his *Will* is not bow'd into a *Submissio to the Saviour*; if he is not made *willing to em brace the Son*, in whom alone eternal Life i Thus, *those Acts of Faith*, which respect th Soul's *Interest* in God's Salvation, are not *r quir'd* until it *has* that Salvation: But are *the* instantly call'd for. When the great Salvation o God *devolves* upon a Soul according to his *Wor* (which is when it first looks to Jesus for it) it then *oblig'd*, for God's Honour, and its ow Joy, to *believe* its *Interest* therein. Becau there is an inseperable *Connexion* between Fai and Salvation. But where the one is *wanting*, *Persuasion* of the other is not *call'd for*. And so the *Objection* against *Faith in Jesus*, being requir' of *all Men* under the Gospel, even of the *Non-Elect*, falls to the Ground. Because the *Fait* that is requir'd of *all*, is not the Faith of *Inter* in Christ, but of *Submission* to him. But *when*

and *where* this is given, it becomes the *Duty*, and is the *Privilege* of thoſe happy Souls, to believe their *Intereſt* in God's ſpecial *Love*, as the Holy Ghoſt, by the Word of the Goſpel, ſhall open it to, and ſeal it upon their Hearts.

Thus I have gone thro' the chief Objections made againſt Faith in Chriſt, as to its being requir'd of all Men under the Goſpel. And from what has been ſaid by way of Anſwer, I think it may be juſtly concluded, *that it is:* Even *that Faith*, which is *the Faith of God's Elect*. It is not requir'd of *all*, nor of *any*, as *Elect* as under this *Conſideration*, but that of their being *Sinners*. It is a *moral Duty*; but not *ſtrictly* ſo. Becauſe not commanded by the Law as *abſtracted* from the Goſpel, but as *under*, and *ſubſervient* to it. And ſo it becomes a Goſpel-Requirement, or a moral Duty under the Goſpel. True Faith in Chriſt, which the Goſpel requires, is call'd *the Faith of God's Elect*, becauſe *the Election obtain it*, by ſpecial Grace, *and the reſt are blinded*; while moſt righteouſly it is requir'd of *all*. But,

Further, it has been ſaid:

That if Faith in Chriſt is requir'd *for* Salvation; we are then under the *Law*, and not the *Goſpel*, the Goſpel is *turned* into a Law.

As to this, tho' Perſons under the Goſpel, are requir'd to believe in Chriſt for Salvation, yet are we not hereby under the *Law*, but under the *Goſpel*, nor is the Goſpel hereby *turn'd* into a

Law. For ſurely *this* is the Sum of the Goſpel: *That miſerable, loſt Sinners are requir'd to believe in Chriſt for Salvation.* There are theſe three Things in it: 1. That there is *Salvation in Chriſt for Sinners*, guilty, helpleſs, undone Sinners: Which takes in the proper *Cauſes* thereof, the Love of God, the Death of Chriſt, and the Work of the Spirit, or Chriſt's having an immeaſurable Fulneſs of the Spirit, to communicate to Sinners, to ſanctify and ſave them. 2. That this Salvation is to be poſſeſt and enjoy'd by *Faith*. And 3. That it is the Duty of Sinners to *believe in Chriſt* for this great Salvation. And what is there that belongs to the Goſpel, that is not compriz'd under theſe Heads? While Perſons are requir'd to believe in Chriſt for *Salvation*; they cannot be under the *Law*; becauſe *that* reveals *no Salvation*. While they are requir'd to believe in *Chriſt* for it, it's plainly hereby declar'd, that it is not to be had in themſelves, or in and by their own Doings. And tho' they are required to believe *for* it; yet doth not *Faith* under the Goſpel, hold the Place of *Works* under the *Law*. Faith indeed is the Creature's *Duty*, and its proper *Work*; but it is not requir'd as the *Matter* of its Righteouſneſs unto Life, but as *that* which God has appointed to *receive* the free Gift of Righteouſneſs and Life by another. Juſt as the *Action* of the ſtung Iſraelites, in looking to the brazen Serpent, were the *Means* of their Healing, but not the *Matter* of it, or

that

that which heal'd them. It was the Serpent of Brass, lifted upon a Pole, that was God's *Ordinance* for healing the People bitten with the fiery Serpents. And to it as such, *for Healing and Life*, the poor perishing Creatures were oblig'd to look: And *in* their looking, they *receiv'd* healing, *Numb.* xxi. 8, 9. *And* (says our Lord) *as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal Life*, John iii. 14, 15. To answer the *Type* then, *Believing in Christ*, in this *Text*, is the perishing Sinner's *looking to a crucify'd Jesus, as the great Ordinance of God, for his own Salvation*: As the stung Israelite *looked to the brazen Serpent, which God had appointed, for his Healing*. The poor Man did not look to the Serpent of Brass, as being *already healed*, but as *mortally wounded*, not as having already receiv'd *Virtue from it*, but *for it*. And as it came to pass, upon God's Ordination, *if a Serpent had bitten any Man, when he beheld the Serpent of Brass, he lived*. So likewise, every poor Sinner, that *looketh to the anointed Saviour*, in his perishing Condition, *for Life and Salvation*; shall not perish, but have eternal Life. God in his Gospel has declar'd, That *eternal Life is in his* SON: And has commanded perishing Sinners to *look to him for it*. And lo, his infinite Faithfulness stands engag'd, that no one Soul shall *perish*, that looks to Christ for Life; but that he shall

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have *Life*, even *eternal Life! In hope* then *of eternal Life, which God that cannot lie hath promis'd*, may the Soul go on *rejoycing*, that is enabled to *look to Jesus*. For it is as impossible that the Soul should *perish*, that looks unto Christ for Salvation, as that God himself should be *unfaithful*, who has set him forth as *his Salvation to the Ends of the Earth*, and commanded Sinners at the greatest Distance, to *look unto him as such*. Their *Faith*, upon God's Appointment, doth and shall most certainly attain its *End*, or *receive Salvation*. *It is of Faith*, saith the Apostle, *that it might be by Grace*, Rom. iv. 16. That is, *Salvation* is *of Faith*, as that which God has appointed to *receive it*, not to *earn it*, but merely to receive it: That it might be *by Grace*, of pure, free, absolute Grace, without any Desert of the Creature. Strange is it then, that any should say, If it is *of Faith*, it must be *by Works*. The Law says to the Creature, *Do and live*: The Gospel says to the Sinner, *Believe and live*. And however like these may be in *Sound*, yet are they far from being the *same Thing*. For lo, there is a marvellous Difference between *doing* and *believing*: As great as between the *Law* and the *Gospel!* as between the Creature's having a Righteousness of its *own*, and of *Christ's!* There is a great deal of Difference between a *full* Hand, and an *empty* one, between a *legal*, and a *Gospel* Hand. A *Hand*, is a *Hand*, whether full or empty: So the *Act* of the Crea-

ture,

ture, is the Creature's *Act*, whether ſtrictly *moral* or *evangelical*. But here lies the Difference: The *legal* Hand, or the Man under *legal* Influence, *brings his own Works to God, as the Matter of his Righteouſneſs unto Life*, according to the *Tenor of the Law*. But the *Goſpel* Hand, the Man under *Goſpel* Influence, *receives, and lays hold on the Obedience of Chriſt, as the Matter of a Sinner's Righteouſneſs before God*; which he imputes unto Life eternal, according to the *Declaration of the Goſpel*. And ſo long as God under the Goſpel, doth not *require an Act of Faith*, or Faith as it is the Creature's *Work*, as the *Matter* of its Righteouſneſs unto Life, nor doth *impute* the ſame to it as ſuch; and that this neither *is*, nor *can* as ſuch be pleaded by the Creature: There is no Danger of having the *Goſpel* turn'd into a *Law*, while it is aſſerted, that God under the ſame, *requires Sinners to believe in Chriſt for Salvation*. But the glorious *Goſpel* will ſtill keep its *Place*, and *this* appear to be a glorious *Truth* of the ſame, and glad Tidings to Sin-ruin'd, and Law-condemn'd Souls.

The Goſpel indeed, *ſtrictly* ſpeaking, conſiſts of Promiſes and Declarations of Grace; but more *largely*, it takes in Precepts and Commands. Or the Goſpel takes the Law into the Diſpenſation thereof: Not as a Covenant of Works, but as an eternal Rule of Righteouſneſs, which preſcribes, and binds to Duty, and con-

demns for Disobedience. Or adjudgeth the Disobedient, if Believers, unto God's fatherly Displeasure, in temporal Chastisements; and if Unbelievers unto his eternal Vengeance. To the one it says, *If ye live after the Flesh, ye shall die*: To the other, *He that believeth not, shall be damn'd*. And if it were not *so*, there could be neither *Duty*, nor *Sin* under the Gospel: No Duty requir'd by it, nor any Sin against it. And the very *Commands*, which are given to Persons respectively, whether Believers, or Unbelievers under the Dispensation of Grace, are in a large Sense, styl'd *the Gospel*. Else none could be said either to *obey*, or *disobey* the Gospel. Since Obedience consists in yielding Subjection to a Command, and Disobedience in refusing the same.

Hence then, when the Ministers of Christ are sent to preach the Gospel, their Commission extends, not only, (as has been suggested) to the Promises and Declarations of Grace, but also to the Precepts and Commands. And therefore our Lord says to his Apostles, *Go---Teach all Nations.----Teaching them to observe all Things whatsoever I have commanded you*:----- Matt. xxviii. 19, 20. By *Teaching* here, the Ministry of the Word is intended, in that Part of it which respects the Commands given to Believers, as the former Word, *Teach* all Nations, respects the Ministration of the same, as it relates to the divine Will to save Sinners thro' Faith in Christ.

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For by the Words *Teach* and *Teaching* here, the ſame is intended, as by Preaching the Goſpel. Which is evident by this ſame Commiſſion, as recited by *Mark*, Chap. xvi. 15. And if the Commiſſion of Chriſt's Apoſtles and Miniſters, had not extended to the Commands, they had gone beyond it, when they exhorted Sinners to believe on Jeſus Chriſt. The Apoſtle *Paul* ſays, that his Work in *the Miniſtry which he had received of the Lord Jeſus*, lay, in *teſtifying both to the* Jews *and* Greeks, *Repentance toward God, and Faith toward our Lord Jeſus Chriſt*. And in the Performance hereof, he *teſtify'd the Goſpel of the Grace of God*, Acts xx. 21,---24. And tho' ſome would ſhut out Exhortation from the Miniſtry of the Word, yet is it a ſpecial Part thereof. Notwithſtanding what has been ſaid: That it's proper to ſay, *Preach the Word*; but not ſo, to ſay, *Exhort the Word*. For though Miniſters are not to exhort the *Word*; yet in Preaching the Word, in Declaring the Divine Will, they are to exhort the *People* to conform to it. And when *Paul* and *Silas* ſaid to the trembling Jailor, *Believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved*: Did they preach the *Law* or the *Goſpel*? And ſo likewiſe, when the Apoſtle *John* ſays, *This is his Commandment, that we ſhould Believe on the Name of his Son Jeſus Chriſt, and Love one another, as he gave us Commandment*: Is it *Law* or *Goſpel*? Surely it is the Goſpel, and not the Law that commands

Faith

Faith in Christ. Or God's Law under the Gospel, commands *Faith in the Saviour.*

Yet is not the Gospel hereby, a *Covenant of Works*, nor yet a *New Law*, as some have fancied. Because, the Command of Believing is not the Law's Voice *as* a Covenant of Works: Sinners are not hereby call'd to do any Act or Duty as the *Matter* of their Righteousness unto Life; as has been already hinted. And when any Souls, by the Grace of the Gospel, are enabled to obey the Command of Believing in Christ; that Salvation and Life which they have through his Name is not of *Debt*, or on account of any Worth, Merit, or Desert of any *Act of theirs*, no not *Faith itself.* But it is of *Grace*, of God's meer, free, sovereign Grace that Salvation is bestow'd upon the Believer while he requires, and enables the Soul to receive it by Faith alone.

To *deny*, that Faith in Christ is required for the Salvation of a Sinner; I think is little less if any thing, than to *deny the Gospel.* While the Declaration thereof is, *He that believeth shall be saved; but he that believeth not, shall be damn'd.* Surely Faith is made *necessary for Salvation*, since without it *Damnation* will be inevitable. When I say *for* it, it is not by Way of *Merit* or *Desert*; (as has been said) but *for* it by Way of *Reception* upon God's *Ordination.* And whoever denies Faith, in this Respect, to be necessary to Salvation, what do they less than deny

by the Truth of God in his Gospel? If God says, *He that believeth not, shall be damn'd:* And Man says, *He that believeth not, may be saved:* Which of them is to be believ'd? Oh, *Let God be true, and every Man a Liar!* To deny that Faith is necessary to Salvation; puts asunder what God has join'd together, *viz.* the *Means* and the *End.* If Persons are *chosen to Salvation through Sanctification of the Spirit, and Belief of the Truth:* Is not *Faith* hereby, made absolutely *necessary* as the *Means*, unto *Salvation* as the *End?* The Decree of Salvation is but *one* in itself, though it hath *two Parts.* The first respects the *End*, Salvation; the second the *Means*, Faith. And as by the unalterable Decree of God, *Salvation* is made *necessary* to the *Believer*; so by the same Decree, *Faith* is made *necessary* to *Salvation.*

To deny it, as it flatly contradicts the Truth of God in his Word; so it makes the Gospel of Christ, which in the Hand of the Spirit is God's appointed *Means* for the *begetting Faith* in the Hearts of his Chosen, in order to their Salvation, *unnecessary* too. If *Faith* is not necessary to Salvation, the *Preaching of the Gospel* is not necessary: Sinners may be saved *without it.*

And then in vain was it for our Lord, to send his Servant *Paul* to preach the Gospel to Sinners, *to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they might receive Forgiveness of Sins,*

Sins, and Inheritance among them which are sanctify'd by Faith which is in him, Acts xxvi. 18. If Christ's *End*, in sending *Paul* to *preach the Gospel* was, to *convert them unto Faith in him*, that they might receive *Salvation by it*; must we not hence conclude, that *Faith is requir'd for Salvation*, and *necessary to it?* And that the *Preaching of the Gospel is necessary to Faith*, or to beget Faith in the Hearts of Sinners? Faith is as *necessary to Salvation*, as *Noah*'s entering into the Ark, was for his Safety from the Flood. Or as the Manslayer's getting into the City of Refuge, was for his Security from the Avenger of Blood. And therefore *the Heirs of Promise* unto whom the *strong Consolation of God's Salvation in Christ*, confirm'd by his *Word and Oath* belongs, are said to be such, that have *fled for Refuge to lay hold upon this Hope set before them*, Heb. vi. 17, 18.

As the Elect of God, were *chosen in Christ* before the Foundation of the World, and were in him *representatively*, when he obey'd, died and rose for them in their Stead; whereupon they had a *secret* Security from the Wrath to come, in God's eternal *Decree and Covenant*, and in Christ their Representative: So upon their *believing in him*, their running into Christ by Faith, as the Shelter from the Storm, they have an *open* Security from the Wrath to come, in the *Word of God*: which will be the *Rule* of his Proceedings with all at the last Day. As *before* their be-

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ving, there was *Wrath* out against them in God's *Word*; so *upon* their believing, by the same *Word*, they are declared to be out of the *Reach of Wrath*, and for ever *safe* therefrom. Not by Virtue of *their Faith*, consider'd in itself, as an Act or Work of theirs; but by Virtue of *God's Appointment*, that upon their *Act of Faith*, their believing in Christ, they should be *saved*, that they should *not perish*, *but have everlasting Life*. But,

Again, It is suggested:

That *that Salvation*, which is to be had by *Faith*, is not the eternal Salvation of the Soul from the Wrath to come, but the temporal Salvation of Believers, from Fear, Distress, and Anguish of Mind, unto Peace and Joy in the Lord.

That Conscience Peace, and Joy of Heart, is the *Fruit of Faith*, is what I readily grant. But this is rather a Fruit of its *reflex Act*, or of the Soul's believing its *Interest* in God's Salvation upon the Truth and Faithfulness of his *Word*, in the Promise, or Grant thereof made to it. But there is no *Promise*, or Grant of Salvation made into any one Sinner, without *Faith in Christ*, in its *direct Act*, looking, coming to, and trusting in him for it; so it is impossible the Soul should believe its *Interest* in Salvation, unless it has first believed on the *Saviour*. And therefore Conscience Peace, and Joy of Heart, cannot be *all*, or yet the *first* and *principal Part* of that *Salva-*

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tion which is to be had by Faith. And in deed I don't think, that it is what is properly *in tended* in that Salvation which is promised to Be lievers. It is rather a *Fruit* of it, than the *Sa vation* itself. If the Soul's *temporal* Salvatio from Distress of Mind, unto Peace and Joy, w the *Salvation* promised to *Believers*, then th *Gospel* must have been sent to none but *such* And this must have been the *Declaration*; 'H 'that believeth, shall be saved from Distress 'Soul, unto Peace and Joy in this World; b 'he that believeth not, shall for a Time rema 'in an uneasy State of Mind.'

But let our Lord himself determine, *who* th *Gospel* is to be preach'd to, and *what* that *Sa vation* is, which is to be had by *Faith*, or is pro mised to Believers, *Mark* xvi. 15, 16. *And* *said unto them, go ye into all the World, and prea the Gospel to every Creature. He that believe and is baptized, shall be saved; but he that b lieveth not, shall be damned.* Go ye into all th World, and preach the Gospel to every Cre ture; not to the *regenerate* only, but to unre generate, unconverted Sinners, to *every Creatu* all the World over. To this it has been said:

The Ministers of Christ don't know who a *regenerate*, and who *not*: And therefore if th Gospel is preach'd at *all*, it must be preach' to *every Creature*, to the promiscuous Multitud I reply:

There was *more* than this, in our Lord's send in

ng his Apoſtles and Miniſters to preach the Go-ſpel to every Creature. Had there *not*; the Preaching of the Goſpel to *every Creature*, would be but a mere *Accident*, or what is accidental to the Miniſtry thereof, and not the proper *Deſign* of it. Whereas the Apoſtles and Miniſters of Chriſt, were ſent for this very *End*, *to preach the Goſpel to every Creature*? it was the very *Deſign* of their Miſſion: Becauſe *every Creature* has a proper *Concernment* in it. And what that is, let us ſee.

He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. Here's a Concernment *indeed*, which reſpects *every Creature*; ſo great, as between *Life* and *Death!* *Eternal Life*, and *Eternal Death!* 'Go, ſays our 'Lord, tell every Creature, that there's *Eter-'nal Life* to be had for *Sinners*, by *believing in 'me*, Eternal Salvation for the very chief of 'them by *Faith in me* the ſent Saviour; and 'that if they *reject me* as ſuch, *Eternal Death*, 'the Damnation of Hell will be their Portion.' This is the very *Import* and *Deſign* of the Com-miſſion. If *Eternal Salvation*, was not to be had by *Faith*; *Eternal Damnation* upon *Unbelief*, would have not been the *Oppoſite*. Who then, that fears God, and trembles at his Word, in the exerciſe of that Fear and Reverence which is due from them, can ſay, 'That the Salvation that is 'to be had by Faith in Chriſt, is not the Eter-'nal Salvation of the Soul?'

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tion which is to be had by Faith. And in deed I don't think, that it is what is properly *intended* in that Salvation which is promised to Believers. It is rather a *Fruit* of it, than the *Salvation* itself. If the Soul's *temporal* Salvation from Distress of Mind, unto Peace and Joy, was the *Salvation* promised to *Believers*, then the *Gospel* must have been sent to none but *such*. And this must have been the *Declaration*; 'He 'that believeth, shall be saved from Distress of 'Soul, unto Peace and Joy in this World; but 'he that believeth not, shall for a Time remain 'in an uneasy State of Mind.'

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ng his Apoſtles and Miniſters to preach the Go-ſpel to every Creature. Had there *not*; the Preaching of the Goſpel to *every Creature*, would be but a mere *Accident*, or what is accidental to the Miniſtry thereof, and not the proper *Deſign* of it. Whereas the Apoſtles and Miniſters of Chriſt, were ſent for this very *End*, *to preach the Goſpel to every Creature*? it was the very *Deſign* of their Miſſion: Becauſe *every Creature* has a proper *Concernment* in it. And what that is, let us ſee.

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And if that Salvation, which is to be had by Faith, was not the Eternal Salvation of the Soul; it would not be a suitable *Remedy* to the convinced, distressed Soul's *Misery*: Nor a Cordial strong enough to keep it from sinking into Desperation. As all Men, even the Elect of God, as well as others, as considered in themselves, related to old *Adam*, and a broken Law, are under Sin and the Curse, and in Danger of Eternal Damnation: So when the Soul is *convinced*, that this is its Case; its great Fear is, *lest it should be damned*, or sent away from Christ with a Curse into that everlasting Fire prepared for the Devil and his Angels. And its great Concern is, *What it must do to be saved*, to inherit everlasting Life. And most certainly this was the Case with the trembling *Jailor*, when he cry'd out to *Paul* and *Silas*, Sirs, *What must I do to be sav'd?* Now, allowing this to be the Case with *him*, and with *all* that are concerned about their Souls, as daily Experience shews it is, what *Relief* would it have been to him, or would it be to them, to have said, or to say, *Believe on the Lord Jesus Christ and thou shalt be saved* from thy present *Disquietude* unto *Peace* and *Serenity* of Mind? Might not, yea, would not the distressed Soul say, 'It is 'not the present *Anguish* of my Mind, that I want 'to be sav'd from barely, but from the very *Cause* 'of it, *my Danger of Eternal Damnation*: Can 'you shew me how *my Soul may be eternally sav'd*? 'then my Mind would be easy.' Why, to *this*

Believe on the Lord Jesus Christ; look to him Man, to him the great Saviour, whom God has set forth to be his Salvation for the Chief of Sinners, and commanded them to look to him for it, *and thou shalt be saved* from the Wrath to come, unto Eternal Life and Glory; thou hast the Word of a *God that cannot lie* for it, that if thou venturest upon Christ, casteſt thyself upon him for Salvation, *comest unto him for Life*; *thou shalt not perish, but have everlasting Life*: This, I say, would be a full *Answer*, every Way suited to the Soul's *Enquiry*, to take off its *Distress*, and give it a proper *Encouragement* to believe in Jesus. And in vain is it for any to say:

This would bring in *Free Will*, if a Minister of Christ was to tell a distressed Soul, that God *required* him to believe in Christ for Salvation; whenas the Creature has no *Power* so to do, unless God enables him. For,

Tho' the Creature has no *Power* in itself to put forth an Act of Faith; yet this don't prove, that it is not the Creature's *Duty*. Duty is *ours*, Power for the Performance of it, is *God's*. Duty belongs to *us*, Power to *him*. And he is pleased to deal with his *rational Creature*, according to his Nature; to lay his *Command* upon it, with a proper *Encouragement* to excite its Obedience thereto. And often, very often, while the Creature is *attempting* its Duty, in Obedience to the Divine Command, *Power* from God is commu-

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nicated to the Soul, to enable it to perform the ſame. But to go on,

That the Eternal Salvation of the Soul, is to be had by Faith in Chriſt, and that Faith in him, is required in order hereto, I think is evident, from this Anſwer to the Cry of a Soul diſtreſs'd about its eternal State; *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*: And that this is an Anſwer *adequate* unto the Soul's Diſtreſs. But,

Again, It has been aſk'd, upon Suppoſition that it might be ſaid, Faith in Chriſt is a *looking* to him, a *relying* upon him;

Que. Whether it be a looking to him, &c. only as he is reveal'd in the *Word* without an *internal* Revelation, or by a *ſpecial* Revelation? And from thence, it has been concluded, that if it be the former, it is a meer *natural Act*. To this I ſhall ſpeak ſomewhat very briefly.

That Faith in Chriſt, is a looking to him, & relying upon him; is what I cannot doubt, because it is ſo defined in God's Word. It is *looking unto Jeſus*, a *truſting in his Name*, or the Soul's *relying* and *reſting* upon *him*, *the Foundation laid in Sion*. But to the Query.

Anſ. That this looking unto Jeſus, and relying upon him, is only as he is *declared in the Word* without an *internal Revelation*; is what I will not aſſert, but the contrary. Every Soul that looks to Chriſt for Salvation, has an internal ſpecial Revelation of the *Saviour's Glory*, and

of the Excellency of his *Salvation*, together with the exceeding *Suitableneſs* thereof to its preſent *Caſe*, as a miſerable, loſt Sinner. And that the Soul who thus looks to Chriſt, is *ſpiritually enlighten'd*, and has *ſpecial Faith*, is what I readily grant: But it will not follow from hence, That this Faith is not required of unenlighten'd Souls. For,

The *Requirement*, the Command of Looking to Chriſt, *&c.* and ſo the Soul's *Obligation* thereto, ſtands not in its being *enlighten'd*, but in the *Divine Word*. The *internal* Revelation of Chriſt to the Mind, belongs to the Soul's *Fitneſs*, or that ſpiritual Ability which Grace gives it to obey the Command; and not to the *Command*, which obligeth the Soul to obey: *That* ſtands in the *external* Revelation of the *Saviour* to be look'd unto, in the written Word. The *external* Revelation of Chriſt in the Word, makes it the Soul's *Duty* to believe in him: The *internal* Revelation of him to the Mind, *fits* it for the Performance thereof. The *Enlightening* of the Mind in the Knowledge of Chriſt, which prepares the Soul for an Act of Faith, being purely *the Spirit's Work*, is *not* required: Becauſe it is no Act, Work, or Duty belonging to the *Creature*. But it is the *Act* of the Mind, or the Soul's *Act* in believing on Chriſt, that is *required*. And as the formal *Obligation* thereto, is in the *Divine Command*; ſo the Soul that *believes*, looks to Chriſt for Salvation, in *Obedience* to the Command, or as it is

call'd to do by the written Word. But I'll add ſomething further to the ſuppos'd Aſſertion.

That looking to Chriſt, and relying upon him may be *without* an internal Revelation.

This I ſuppoſe, is what no Child of God will *aſſert*. And therefore the *Concluſion* drawn from it falls to the Ground: *viz.*

That *looking* to Chriſt, and *relying* upon him, is a mere *natural Act*.

The Premiſes being falſe, the Concluſion proves ſo too. For, whoever *looks* to Chriſt, and *relies* upon him, he looks to, and relies upon him as the only *Saviour*, for the whole of his *Salvation*. Whoever falls ſhort of this, whatever Notion he may have of Chriſt, he doth not look to, and rely upon, but *reject* him. There is no Medium between a Perſon's *looking* to Chriſt for Salvation, and *rejecting* of the Saviour and his Salvation. And whoever looks to Chriſt for Salvation, *ſhall be ſaved in the Lord, and ſhall not be aſhamed nor confounded World without End*: And may be well aſſur'd, that his looking to Chriſt is no *natural Act*, but that which he is enabled to do by the mighty Power of God working in a *ſupernatural Way* upon his Soul. For there neither is, nor can be *a natural Act of looking unto Chriſt*.

Further, it has been ask'd:

Que. Whether the Soul is to rely upon Chriſt, that he *may* be a Believer, or as *being* a Believer?

I anſwer:

Anſ

Anſ. It is the Soul's Duty to rely upon the Saviour, not under the Conſideration of its *being a Believer*, but as a *Sinner*; not merely and principally, that it *may be a Believer*, (that is, believe its Intereſt in Chriſt, unto Peace and Joy in him: This is an after Act of Faith, which is not contended about) but that it *may be ſaved*, or have Salvation thro' him.

Again, it has been ſuggeſted:

That unconverted Sinners cannot be *requir'd* to believe in Chriſt, unleſs they *were* in him; and that they muſt be *in* him, before they can *believe* in him.

That Souls muſt be vitally united to Chriſt, and have the Spirit of Life from him communicated to them, ere they can put forth an Act of Faith, is *certain*. But that Acts of Faith are requir'd of them before, is *as* certain. *Union* to Chriſt, *influential* Union, I mean, *fits* the Soul for the Performance of Acts of Faith; but the *Requirement* of theſe, ſtands in the Command given in the written Word: As has been hinted above. Union to Chriſt, *on the Spirit's Part*, is not requir'd; but Acts of Faith on *the Soul's Part*. Nor is the Soul in its *firſt* Act of Faith call'd to believe, or be perſuaded, that it is *in Chriſt*. Nor yet is it call'd to believe in Chriſt, under *that Conſideration*, wherein it is *already in him*, but under a Reſpect, wherein it is *out of him*. And this is a Reſpect that is common to *all unconverted Sinners*: viz. That as all Men have

 ſinned,

ſinned, are under the Curſe of God's Law, and in Danger of eternal Vengeance, according to the Declaration of Wrath in the Word, while they abide in a State of Unbelief; ſo every poor Sinner where the Goſpel comes, is call'd thereby, to flee from the Wrath to come, to haſte away to Chriſt as the City of Refuge, the Shelter which God has prepar'd for Sinners, where only they can be ſafe from the impending Storm. Juſt as the Man-ſlayer was call'd to flee to the Refuge-City, before the Avenger of Blood overtook him. The poor Man was not call'd to flee to the City of Refuge, as being already *ſafe*, but as in imminent *Danger*. He was not call'd to flee to the City, as being already *in it*; but to haſte thither, that he might *get into it*, before the Avenger of Blood pour'd out his Wrath upon him. And thus the Caſe ſtands with poor Sinners under the Goſpel. They are call'd to believe in Chriſt, to flee unto Jeſus, not as being *ſafe*, but as in the utmoſt *Danger*, not as being *in him*, but as being *out of him*, that they may *get into him* before the Wrath to come overtakes them. They are call'd to flee *for* Refuge, not as *having it*: To haſte away from the *Danger* of avenging Juſtice and a fiery Law behind 'em, unto Chriſt, that glorious *Hope*, that Place of *Safety* ſet before them. And thus *elect Sinners*, as they are call'd to do, believe in Chriſt at firſt. That is, they run as periſhing Sinners, into the Name of the LORD, the Lord CHRIST; and *there* theſe

Heirs of Promiſe are for ever ſafe; and may have ſtrong Conſolation, as being eternally ſecur'd by the Word and Oath of a God that cannot lie. And thus *all Sinners promiſcuouſly*, are and may be call'd to *believe in Chriſt*; even thoſe who are in all Reſpects *out of him*. Becauſe the Goſpel-Call unto Faith in Jeſus, as it regards the firſt Acts of Faith, reſpects the Soul as being *out of him*: As having never yet fled unto, and into Chriſt for Life.

Further, it has been ſaid, that thoſe are ſadly out, who take unconverted Sinners to be meant by the *Simple*, that are call'd, *Prov.* ix. 4, 5, 6. and that they greatly miſs it, in chuſing this Text to prove a *general* Call. And upon Suppoſition that *all Sinners* were called to forſake the Fooliſh and live: It has been ask'd:

Que. Who thoſe are that they were call'd to *forſake?* I reply:

Anſ. It is their *Fellow Sinners*. Nor is there any Inconſiſtency in ſaying, *all* fooliſh Sinners are call'd to forſake them. Becauſe the Call, tho' *univerſal*, is yet *individual*, and reſpects every one in particular, as much as if none but *he* was included therein. Beſides, it may be obſerv'd, that this is *Wiſdom's Voice*, the Voice of Chriſt by the Goſpel, unto thoſe Sinners where it's ſent: And ſo regards *them* in particular. That whereas there is a Multitude of fooliſh Souls, ſpread all the World over; ſo the Voice of Chriſt in the Goſpel, to thoſe where it comes is, "For-

" ſake thoſe fooliſh Souls that know not God, " and for Sin are ſhut up under his Wrath, and " *you* that hear of a provided Saviour, believe in " him; forſake Sin and Sinners, and turn unto " God by Chriſt; that ſo you may not periſh, " but have everlaſting Life." And if all Sinners under the Goſpel are not call'd, why are we told that *many are called, but few choſen?* Matt. xx. 16. If thoſe that are called, are only the Elect of God; there would be as many *choſen* as *called.* And if all Sinners under the Goſpel, were not called to come and partake of the Proviſions thereof, why are we told in the Parable of the great Supper, *Luke* xiv. 24. That thoſe who were *called*, and *refus'd to come*, ſhould never *taſte* of it? And what room would there be to diſtinguiſh between an *outward* and an *inward* Call? or between the outward Call of the Goſpel which extends to *all*, and many refuſe; and the ſame Call, as brought into the Hearts of *God's Choſen*, by the Almighty Energy of the Holy Ghoſt, which produceth the Thing call'd for, and brings them away to Chriſt, and to God by him, unto their preſent and everlaſting Salvation? And as the *Goſpel-Feaſt* is ſet forth, *Prov.* ix. if the Call given were only *ſpecial*, reſpecting the Elect of God; then would there be no Call at *all* unto the reſt? But our dear Lord, the great Maſter of the Feaſt, has told us quite otherwiſe: That many are called, who are not choſen; that the general Call extends to all. And thus thoſe

under

under the Gospel, even all of them, may be called to forsake those that never heard of it: who by reason of Sin are in one common perishing State with themselves. Again, it was foretold, that many Sinners under the Preaching of Christ, would be so foolish to *reject him*: And that those who *being often reproved, and hardned their Necks, should suddenly be destroy'd, and that without Remedy.* And so the Voice of Christ in the Gospel, regards every one in particular that is under it: And bids them forsake the Foolish, those foolish Souls, that *will not come unto him for Life, that will not have this Man to reign over them*: It bids them forsake their Company and Ways of Sin, to walk no longer with those that reject Christ, but to come away to him, to believe in him, to receive, embrace and submit to him. That so they may not come into the *Condemnation* of the great Day, but *pass from Death unto Life*: From Death in the Law's Sentence, under which they now are, unto Justification of Life by the Word of the Gospel, and so to the Enjoyment of all Life by the Gospel, both present and eternal.

Once more, it has been judg'd to be a most *irrational* Thing, for any to say, that God commands *dead* Sinners, to *incline their Ear, hear and come unto him*; and to encourage them so to do, promiseth to give them *Life*. And that to speak thus, argues God's Dealings to be most illusory with his Creatures.

That

That inclining the Ear, Hearing and Coming to the Lord, which are call'd for *Isa.* lv. 3. are *spiritual Acts*, which can't be performed without a *spiritual Principle*; is what I readily grant. But that the *Life* promis'd upon the Performance of these Acts, is the *Principle* from whence they spring (as has been suggested) is what I must deny. The Life promis'd upon *Believing*, is the *Life of Justification*, as a transient Act in the Declaration of the divine Word. As is manifest by what follows; *and I will make an everlasting Covenant with you, even the sure Mercies of David.* And one main Branch of this Covenant is, the Forgiveness of Sins, and Justification of the Sinner: which brings with it a Right to eternal Life, and infallibly secures the Soul's Enjoyment of it, partial and initial in this World, and compleat and total in that to come. And this may very well be propos'd to the Soul as an Encouragement to Faith, and promis'd to it upon Believing, without any *Irrationality* or *Insincerity*. And if dead Sinners are intended, *Isa.* lv. 3. why should it be thought to be any more irrational, that they should have Life promis'd them upon their inclining their Ear, Hearing and Coming to the Lord; than what our Lord says, John v. 25. *The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God: and they that hear shall live.* By the *Dead* in this Text, the Dead in *Sins* are doubtless intended. And that their

Hearing

Hearing the Voice of the Son of God, is an Act of ſpiritual Life, from a Principle of Life wrought in their Souls, is moſt certain. And yet *Life* is promis'd them upon their Hearing. Not that Life of Regeneration, which they had *antecedent* to it, but that Life of Juſtification, which is *conſequent* upon it.

And by the Way, Why ſhould any aſſert, that *the Goſpel of Chriſt* is not God's appointed *Means* of quickning dead Sinners? If by the Voice of the Son of God, in *John* v. 25. we are to underſtand his Voice in the Miniſtry of the Goſpel, and if we are aſſur'd that dead Sinners ſhall hear it, and live; doth it not appear from hence, that *the Goſpel is the Means of their Quickning?* It is in and by the Goſpel, that Chriſt ſpeaks to dead Sinners, with ſuch an Almighty Voice as the Son of God, that brings them out of the Death of Sin into a State of ſpiritual Life. When Chriſt by the Goſpel in the Day of his Power, ſpeaks to an Elect Sinner, and ſays, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved:* He thereby works Faith in the Soul, gives the Principle, and draws out the Act, or brings the Soul out of Death in Sin, into the Life of Grace. As by his Almighty Voice he call'd *Lazarus* out of the *Grave*, and he that was *Dead* came forth. *Lazarus* was not *quickned*, he had no Principle of Life for Motion, before Chriſt call'd him to come forth; nor yet hereby was he call'd to *quicken himſelf:*

ſelf: But that Almighty Energy which went forth in the Voice of the Son of God, gave him both Life and Motion, or effected the Thing call'd for. And ſo dead Sinners are not firſt *quickned*, and have a Principle of Faith given them, before they are call'd to believe on the Son of God; nor yet hereby are they call'd to *quicken themſelves:* But by that very Call, when it reacheth the Veſſels of Mercy in the Almightineſs of ſpecial Grace, both the Principle and Act of Faith is produced. Hence the Apoſtle ſpeaks of *the exceeding Greatneſs of God's Power to us-ward who believe*, and ſays we do this *according to the Working of his mighty Power which he wrought in Chriſt when he rais'd him from the Dead*, Epheſ. i. 19. And tho' Believing is the *Act* of Faith, as a *Principle*, and the Principle muſt be conſider'd as *before* the Act in order of *Nature*; yet may there be no Difference in order of *Time*. No more than there was between the Quickning of *Lazarus*, and his Coming out of the Grave. Or than there was between the Quickning of our Lord, and his Reſurrection: Both which are included in the ſame Act of the Father, in raiſing his Son from the Dead. And ſo both the Principle and Act of Faith, are included in the ſame Act of Power by which the Father raiſeth dead Sinners unto a Life of Faith in his Son. They believe according to the Working of God's mighty Power, which he wrought in Chriſt when he

is'd him from the Dead: So that the Soul's *Believing in Christ*, is God's *raising it from the Dead*. Which is done by the same *Power*, and after the same manner of *Working*, by which Christ was rais'd from the Dead. And that the Gospel of Christ is the *Means* by which God works in raising dead Sinners, appears, in that it is said to be *the Power of God unto Salvation, unto every one that believeth*, Rom. i. 16. The Power of God goes forth in the Gospel, unto the Quickning of dead Sinners; or gives them hereby *that Faith*, both Principle and Act, which is a *special Part of his Salvation*, and unto which the whole of Salvation is inseparably connected. And for this Cause, especially, is the *Gospel to be preached unto every Creature*, the *Words of this Life to dead Sinners*, that hereby they may be raised from Death to Life; from a State of Death and Condemnation in Unbelief, unto the Life of Faith in Jesus here, and unto everlasting Life, as Believers in him, hereafter. And the Regenerate are said to be *born again, not of corruptible Seed, but of incorruptible*, by the Word of God *which liveth and abideth for ever*, 1 Pet. i. 23. And to be *born* of Water, John iii. 5. that is, of the *Word*, compar'd to Water for its sanctifying Influence. And *Faith*, we are told, *cometh by Hearing, and Hearing by* the Word of God, *Rom.* x. 17. that is, by the Word of God in *the Ministry of the Gospel:* For *how shall they hear* (says the Apostle)

Apoſtle) *without a Preacher?* Ver. 14. Th *Goſpel* is the Miniſtration of *Life*, as it ſtand oppos'd to the *Law*, which is ſaid to be the Mi niſtration of *Death*, 2 Cor. iii. 6. The Goſpe is *the Miniſtration of the Spirit*, Ver. 8. Th Gal. iii. 2. *Received ye the Spirit by the Wor of the Law, or by the* Hearing of Faith? Th *Spirit* of Life, and all *Life* by the Spirit, communicated to dead Sinners by the Hearin of *Faith:* that is, the *Goſpel*, which is th Doctrine of Faith. And, ſays the Apoſtle *Pau Tho' ye have ten thouſand Inſtructers in Chri yet have ye not many Fathers: for in Chriſt Jeſ I have begotten you* through the Goſpel, 1 *Co* iv. 15. And to add no more, *Of his own Wi begat he us with the* Word of Truth: (ſaith th Apoſtle *James) that we ſhould be a kind o Firſt-fruits of his Creatures*, Jam. i. 18. An this Word of Truth, by which God begets, o regenerates his Children, is the Goſpel of Salva tion. As Epheſ. i. 13. *In whom ye alſo truſted after that ye heard the* Word of Truth, *th Goſpel of your Salvation.* From all which, it i evident to me, that the Miniſtry of the Goſpe is the *Means* of quickning dead Sinners. And to aſſert the contrary, muſt be attended with very bad Conſequences.

It makes the Preaching of the Goſpel *unnecessary* to *Faith*; which God in his Word makes *neceſſary*. And ſo overthrows one main *Deſign* of the Goſpel, which is, the *Converſion* of elect

Sinners,

Sinners, or the bringing them in unto Faith in Christ, to their everlasting Salvation by him. It sets the Gospel quite *aside*, as to its Usefulness to *Sinners*; and will allow it to be of no manner of *Use* unto *them*. It naturally tends to make *Ministers careless* about Preaching the Gospel to Sinners; and to make *them careless* about Hearing it. What need Ministers be careful about *Preaching the Gospel* to *dead Sinners*, if they are not to be *quicken'd thereby?* Or what need Sinners dead in Sin, be careful about *Hearing* the same, if they are to receive no spiritual Benefit by the *Ministry of the Word?* If the Preaching of the Gospel is of no Use, but to nourish the *New-born*, what have *unregenerate Sinners* to do with it? In vain would it be to say, it is their Duty to wait under the *Means* of Grace; if there is no *Grace* to be communicated by the Means. And indeed I am at a Loss to know, how those Persons that say, the Preaching of the Gospel is not the *Means* of quickning dead Sinners, can consistently with themselves, call the Ministry thereof, *the Means of Grace*, and exhort dead Sinners to wait under the same. The Word of the Gospel can't be the Means of Grace to *dead Sinners*, if *no Sinners*, dead in Sin, receive Grace thereby.

But, Oh, blessed be God! the Gospel of Christ is a powerful Gospel, a *Life-giving* Word to the *Dead*, as well as a *Life-sustaining*, *Life-increasing* Word unto those already *quickned*.

And

And *here* dead Sinners, by God's Appointment, like the *impotent Folk at the Pool of Bethesda, Blind, Halt, Withered, are to wait for the moving of the Waters:* for the quickning Influences of the Holy Ghost, on the Waters of the Sanctuary, (the Streams of Gospel Grace, which proceed from the Lamb's Throne in his Church) unto their present, and eternal Life. And *Thousands of Sinners*, dead in Sin, have found Life and Healing hereby. Which ought to encourage all *Sinners* to come under the Sound of the Gospel, wherever Christ sends it. And this ought to encourage Christ's Ministers also, to *prophesy to the dry Bones, and say, O ye dry Bones, hear the Word of the LORD*, (Ezek. xxxvii. 4.) to *preach the Gospel to dead Sinners*, and say, *Believe on the Lord Jesus Christ, and you shall be saved*, (Acts xvi. 31.) since the Lord that hath promised to be with them in their Work, unto the End of the World, is faithful to his Promise, and will not leave himself without Witness, in saving Sinners hereby. But to return:

Having thus far given my Thoughts, that Faith in Christ is required, and righteously of all Men under the Gospel: I proceed further,

To prove and exemplify the same, By the *Ends* of God herein.

For great is the Wisdom of God, and glorious are his *Ends* in thus requiring Faith under the Gospel, promiscuously of all. Hereby a double *Design* is still carry'd on by the Gospel: The *Sal-*

Salvation of his Chosen, and the righteous *Condemnation* of the rest. To the one, the Gospel is *the Savour of Life unto Life*; *but to the* other *the Savour of Death unto Death.* The *first* of these, the prime, and native Design of the Gospel; the *other* accidental to it by reason of Sin.

When God sends the Gospel to any Place, and thereby requires all Sinners to believe in his dear Son; his Design herein is, as to bring in his *Chosen*, so to leave the *rest* without Excuse. And for this Reason among others, it was, that *Paul* and *Barnabas* said to the *Jews*, *It was necessary that the Word of God should first have been spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of everlasting Life, lo, we turn to the Gentiles*, Acts xiii. 46. It was necessary that the *Jews* should have the Saviour first preached unto them, that so those who would not receive him, might be left without Excuse; in that they wilfully rejected him, and put away his Gospel from them; and hereby judg'd themselves unworthy of everlasting Life. The *Jews* by their Sin in rejecting the *Messiah*, not only brought upon themselves *temporal Death*, in the Destruction of their City and Temple, (as some have suggested) but *eternal Death* also; they hereby judg'd themselves unworthy of *everlasting Life*. Which shews, that the *Life* they were call'd to come to Christ (to believe in him) for, was not only the Preservation of their *natural Lives*, but the Salvation of their *Souls* unto

Life everlasting. Else, by their refusing to obey the Call, by their rejecting Christ and the Gospel, they would not have judg'd themselves unworthy of *everlasting Life*. But hereby, they did *that*, themselves did it, that would leave them *inexcusable*, and be an *Evidence* against them in the great Day, unto their eternal Condemnation. Thus it was necessary that Christ's Gospel should be preached to the *Jews*, to leave them that rejected him therein, without Excuse. And for this Reason, the Gospel was to be preached unto the *Gentiles*, in all Nations, for a Witness, (of the Saviour to all, of the Duty of all to believe in him, and against all that reject him) and then shall the End come, *Matth.* xxiv. 14. For as the Command to believe in Jesus, is *rational*, and extends to all the rational Creatures where the Gospel comes; so those who now make *Excuses*, shall thereby be left *without Excuse* at the great Day. In as much as it was their own *Act*, from the mere Motion of their own *Will*, that they slighted the Call of the Gospel, refused Christ and Life, and chose Sin and Death. And *this*, this *above* all other, this as if there were *no* other, will be the Condemnation, *that Light is come into the World, and Men have loved Darkness rather than Light*, John iii. 19. Have *hated Christ*, and *loved Death*, Prov. viii. 36. Those that perish from under the *Gospel*, will indeed be left to the Condemnation of the *Law* for all their *Sins* against it; but their Sin of *Unbelief*

belief, in rejecting the Saviour provided in the Gospel for Law-condemn'd Sinners, is *the Sin*, for which by way of Eminence, they shall be adjudged unto eternal Punishment. The Condemnation of *this Sin*, will as it were swallow up all other in itself; this will be *the Condemnation*. Oh, with what an inconceivable *Weight*, will this Sin of Unbelief, *sink* the Unbeliever into the bottomless Gulph of eternal Misery! While God in the Gospel reveals Christ, as the only *Foundation* which he has laid for the Salvation of Sinners; those who reject him as such, being *disobedient* to the Command of believing on him, that fall not by Faith upon him, unto true Brokenness of Heart in Gospel Repentance; shall find to their endless Perdition, that this *Stone*, with its infinite Weight, will *fall upon them, and grind them to Powder*, Mat. xxi. 44. For lo, the Saviour is set for *the Fall*, as well as *for the Rising of many*, Luke ii. 34. For the *Rising* of those who receive him, and for the *Fall* of those that reject him.

And thus, *as many as have sinned without Law*, (without the *written* Law) *shall perish without Law. And as many as have sinned in the Law*, (under the *Dispensation* thereof) *shall be judged by the Law*, Rom. ii. 12. and as many as have *sinned* under the *Gospel*, in *disobeying* the same, shall by the Law, as subservient thereto, be *counted worthy of sorer Punishment*. 2 Thes. i. 7, 8, 9. Heb. x. 29. *For if they escaped not who re-*

fused him that spake on Earth, much more shall not we escape, (says the Apostle) *if we turn away from him that speaketh from Heaven*, Heb. xii. 25. And, *It shall be more tolerable*, (says our Lord) *for Sodom and Gomorrah, in the Day of Judgment, than for that City:* i. e. for those who reject him and his Gospel, *Mat.* x. 15. And may not the Sovereign Lord of all, *do what he will with his own?* And especially, since *the just LORD will do no Iniquity*; and *the Judge of all the Earth*, can do no other than *Right?*

And as by God's requiring Faith of all under the Gospel, promiscuously, without any Difference, his Wisdom and Glory doth and will shine in the righteous *Condemnation* of those that are disobedient; so likewise, doth and will his Wisdom and Glory shine herein, in the *Salvation* of his Chosen: His Wisdom and Goodness, in *bringing them hereby to Faith in Jesus* now, and his Wisdom and Justice, in his open *acquitting them hereupon* in the Day of Christ.

The Gospel comes to a Nation, a Town, a Family with this good News, *That Jesus Christ came into the World to save Sinners*, even the very *Chief* of them. And this being *a faithful Saying*, wherein the Truth and Faithfulness of *God* is engag'd, and a Truth of the utmost *Importance* to the *Sinner*; it becomes *worthy of all Acceptation*, 1 Tim. i. 15. And while *all* Sinners under the Gospel, are call'd to *look* to Christ for *themselves*, to *come* to him for their *own* Salvation,

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And *ſome*, being righteouſly left to their own Choice of Time-Things and ſenſual Pleaſures, go their Way, and make *Excuſes*; and ſo muſt righteouſly *periſh*, and never taſte of provided Grace: *Others* there are, even thoſe *ordained unto eternal Life*, that by a ſecret *Power*, an Almightineſs of *Grace*, have their Will ſweetly wrought up into a Compliance with the Call, and ſo gladly *come in* at that ſame *Call*, which many refuſe; and hereupon *partake* of all thoſe rich Dainties which infinite Wiſdom has prepar'd, and *ſhall be ſaved in the LORD with an everlaſting Salvation.* The external Call is the *ſame* to both: But Inefficacious to the *one*, and All-efficacious to the *other*. By reaſon of a ſecret Life-giving Voice, a ſweet compelling Power, convey'd in the Words to *one*, which the *other* know nothing of, and which God as a *Sovereign*, in ſpecial Favour, may beſtow upon whom he pleaſeth.

The *general Call* of the Goſpel, is of Sinners, *as* Sinners, indefinitely: And ſo the Choſen of God are ſweetly brought in to believe in Chriſt. They don't come to Chriſt at *firſt*, under the Notion of their being *elect* Sinners. Alas, this would be a Bar in their Way: Some of 'em are long ere they *know their Election of God.* But they come under a full *Conviction* of their miſerable, periſhing Condition, to that JESUS who is the Saviour of *Sinners*; and to whom as ſuch, they are *commanded to look.* Being *warned* of

their *Danger* of eternal Vengeance while in a State of Unbelief; they *flee to Christ*, the Shelter from the Storm, which the Gospel tells them is provided for *the Chief of Sinners*. They *flee* from the Wrath to come, unto *Christ* for Refuge, to lay hold on him, the Hope set before them; *believing*, as God has said, that every poor Sinner that gets into Christ by Faith, (as the Man-slayer hasted, and got into the City of Refuge from the Avenger of Blood) shall be eternally secure: That *whosoever believeth on Christ, shall not perish, but have everlasting Life*, John iii. 16. Oh this Word, *whosoever!* how doth it bring in the Chosen of God!

Perhaps Satan suggests to the Soul, 'Thou 'art not *elected:* And therefore it's in vain for 'thee to look to Christ.' 'But, says the Soul, '(under the Teachings of the Word and Spirit 'of God, under the Drawings of the Father) 'tho' I don't know *that*, yet I know I am a '*Sinner*, that Sinners are commanded to *believe* '*on the Lord Jesus Christ*, and that the God of 'Truth hath said, That *whosoever believeth on* '*him shall not perish, but have everlasting Life*: 'And therefore I'll *venture* in to Christ, and cast 'myself at the Saviour's Feet, and at the Foot 'of God's free Mercy in him: And if I *perish*, 'I'll perish *there*.' And thus the Soul gets the Victory over the Tempter. But if Sinners, *as* Sinners, were not commanded to believe, how could the Soul be able to quench such a fiery

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Dart of the wicked One? And if it were not so, I ſee not how any one Soul could believe.

Indeed, the Holy Spirit, as he is a free and unconfined Agent, has *various Ways of working* on the Souls of his People, in bringing them to *Faith in Chriſt*. He may ſhine in upon a Soul with a Ray of God's Love at *firſt*, if he pleaſeth, and from thence ſweetly draw it to *believe*. But when it's *thus*, at the ſame Time, and by the ſame Light in which he diſcovers to the Soul *God's Love*, he ſhews it its own *Vileneſs*, that it is a wretched, miſerable, undone *Sinner* in itſelf, and that it is its *Duty*, as ſuch, to *flee unto Chriſt for Refuge*: And likewiſe, that there's *Room* for it ſo to do upon the *Goſpel-Call*. So that even *ſuch a Soul* doth find, and may to innumerable Times, how *good* it is for him, that Sinners, *as* Sinners, are commanded to believe.

But God's ordinary Way of working is, to impreſs on the Soul a deep Senſe of its *Miſery* at firſt, and then to ſhine in upon it with the Saviour's *Glory*, and exceeding *Suitableneſs* to its preſent Caſe; and upon this, to cauſe it to hear the *Goſpel-Call* unto *Faith* in him. Whence the Soul ſees, it is its Duty to *believe in Jeſus*, to flee unto him for Life: And is encourag'd hereto, by the gracious Promiſes of Reception, Safety, and eternal Salvation, which are made to Sinners, the Chief of 'em in ſo doing.

As to myſelf, when I firſt came to Chriſt, it was at *this Door*, of Sinners, *as* Sinners, being

commanded to believe on him, and *invited* to come to him. I did not come in the Views of my being an *elect* Sinner, but as a *perishing* Sinner, just ready to drop into eternal Perdition, I came to *him*, the *sent Saviour*, as God's Salvation to the Ends of the Earth. Indeed my Motion to him was *difficult*, by reason of those vast *Weights* that hung upon me, those innumerable *Sins*, and *Fears* which *prest me*, least he would not receive me: But *Necessity* being upon me, to *believe*, or *die*, to *flee to Christ*, or *perish*; I *prest forward*, encourag'd by the glorious *Patterns* of his Love, and *Promises* of his Grace which shine in the *sacred Word*, with a *Who can tell but I may find Mercy?* Thus, with a trembling Heart, I came to Christ as a *Sinner*, a most miserable, wretched Sinner. And lo! my Lord *received me as such!* He open'd his Arms, and kindly took the *Chief* of Sinners in! and told me, he would in no wise cast me out, but receive me to the Glory of God! *Him that cometh unto me*, said he, *I will in no wise cast out!* John vi. 37. Him, *any* Him, whoever, or whatever he be, that cometh unto me, I will in *no wise* cast out, but save him to the uttermost! And upon his infinite *Grace* and *Faithfulness* herein, my Heart was *stay'd*, my Soul *rested*, as on a mighty *Rock*, and my *Joy in his Salvation* was full and glorious! But if *Sinners*, as *such*, had not been *call'd unto Faith in Christ*, Alas! I could not have come to him at all! But *this Man receiveth Sinners!*

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And verily, ſince then, in many Soul-plunges, I have found how exceeding *good* it has been for *me*, in order to *direct Acts* of Faith on Chriſt, that *Sinners*, as *ſuch*, are *commanded to believe* in him! Oh how glad am I, even to this Day, that I may come to Chriſt as a Sinner!

And I would humbly ask my dear Brethren that are otherwiſe minded, how *they* came to Chriſt at firſt? Was it in the Views of their being already ſaved, for the *Joy* of Salvation, or for *Salvation* itſelf? Was it for Deliverance from *Wrath*, or from *Fear*? Dear Sirs, what was your *firſt Errand* at the Throne of Grace? Did you come as *periſhing* Sinners, for the whole of God's Salvation in Chriſt, or as *elect* Sinners, already interested in it? Did you come to Chriſt in a general View of his being the Saviour of Sinners *indefinitely*, or in a particular View of his being *your* Saviour? And if you came to Chriſt as periſhing Sinners, to be ſav'd from eternal Death, unto eternal Life; what was it that *encourag'd* you ſo to do? Was it not the Goſpel-Exhibition of the *Saviour*, as for *Sinners* indefinitely? And if Sinners as *ſuch*, were not *invited* and *commanded* to come to the Saviour; how could any one do ſo? What *Right*, or Encouragement would they have ſo to do? If it ſhould be ſaid:

Souls, *ſenſible* of their Miſery, are *invited* to embrace the Remedy; and may be call'd in their diſtreſs to come to Chriſt for Relief.

I grant, that the ſweet *Invitations* of the Goſ-

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pel to the weary and heavy laden Soul, to come to Christ for Rest, to the Thirsty, to come to him and drink, *&c.* are glorious *Encouragements* to Faith, and sweetly *allure* the Soul to believe in Jesus. And the *Design* of them is, to bring in *such* Souls to Christ, that *feel* themselves to be weary and heavy laden with Sin, to thirst after Christ, *&c.* in as much as such Souls are hereby *singl'd out*, and *call'd* as it were by *Name*, to come away to Christ.

But it is possible, that a *Believer* in Time of *Darkness*, may question whether that *Burden* and *Load* of Sin that is upon him, or that *Desire* he has after Christ and Salvation, is of any other *Nature* and *Kind*, than what is common to *unconverted Men*. And then, if *unconverted Sinners* are not *commanded* to believe in Christ, what *Relief* could the Soul have in such a *Case?* What *Encouragement* could be given it at such a *Time* to set one Foot forward towards Christ? And most certain it is, that this is frequently the Case with Souls under their *first* Concern about their eternal State. They are afraid, that their *Distress* about Sin, their *Desires* after Christ, &c. are not *right*, are not *such* as the Children of God have experienc'd, and that they themselves are not the *Persons* that are *truly* heavy laden, that are *truly* a-thirst for Christ, *&c.* and that therefore, *they* are not the Persons that Christ *calls* to believe in him. Now what *Encouragement* could possibly be given to such a Soul, that would fain

its *Case*, if Sinners, *as* Sinners, *unconverted Sinners*, were not commanded to believe in Christ?

Suppose a Minister of the Gospel was to say to such a one, 'Christ invites Souls *sensible* of their 'Misery, to come to him for Mercy:' The Soul would reply: 'But I am afraid that I am not '*truly* sensible of Sin, and therefore not one of 'them that Christ calls.' Must not such a Minister, that thinks it is not the Duty of *unconverted Sinners* to believe in Christ, (if he acted consistently with his Principles) stay till he himself was *certain*, that the Soul's Convictions were of a *spiritual* Kind, and such that are *peculiar* to the Elect of God, (and desire the Soul to stay too, till it had that *Satisfaction* in its own Breast) before he could say one Word to it about *looking unto Christ for itself?* And so the *Soul* under *first* Convictions, and a *Believer* in a Time of *Darkness*, would be left without any *Encouragement* to a direct *Act of Faith*, a direct Look to the Christ of God for his own Salvation. But,

Suppose, on the other hand, a Minister of Christ was to say to a convinced *Soul*, a distrest *Believer*, 'Thou dost not know whether thou 'art *truly* convinced, and converted: But art 'thou not a *Sinner?* God commands *Sinners*, 'as *such*, to *believe on the Name of his Son Jesus Christ*: And the Saviour commands them 'to *look* unto him, even from the Ends of the 'Earth; and has promis'd *Salvation* to them 'upon their looking. He has call'd *Sinners* to

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'come to him, and has ſaid, *Him that cometh* 'unto me, *I will in no wiſe caſt out*. *Him*, any 'Him, every *Him* that cometh unto me, I will 'in no *Wiſe*, in no *Caſe*, for no *Thing*, at no 'Time caſt him out: But receive him to the 'Glory of God. And therefore *come*, Soul, if 'thou haſt never come *yet*, *bow* to the divine 'Command, *caſt thyſelf* at the Saviour's Feet, 'commit thy Soul to him, to be ſaved from all 'Miſery unto all Glory; and thou ſhalt *find* 'Mercy, and be *ſaved to the uttermoſt*.' Would not *this* be a full *Anſwer* to the Soul's *Caſe*, under its *Fear* of being an *unconverted Sinner*? And a ſuitable *Encouragement* given it to *believe in the Lord Jeſus*? And as ſuch, it doth further evince, that Faith in Chriſt, is requir'd of *unconverted Sinners*, and that they, (as well as *Believers* under a *Fear* of being ſuch) are to be *exhorted to believe* under this Conſideration.

Beſides, the Lord is pleas'd to *bleſs* Exhortations for the Converſion of Souls. As may be ſeen in the Converſion of the *three thouſand*, *Acts* ii. and in the Converſion of the *Jailor*, Chap. xvi. As the *preaching of Chriſt*, in his Perſon, Offices and Work, under divine Influence, ſhews the Soul the *Object* of Faith; ſo *exhorting to believe in him*, draws out the *Act* of Faith. For God works by Means. *Some* indeed, to Sinners, they have a Power in *themſelves* to come to Chriſt, if they will but *exert* it; and *exhort* them ſo to do upon the ſame; to the Injury of

the Doctrines of free, ſovereign Grace: And *others*, leſt they ſhould *hurt* the ſame, *neglect to exhort Sinners* to come to Chriſt at *all*. Happy are *thoſe* who keep a due *Medium*. That tell Sinners, there is a *Saviour* provided for the Chief of them, that ſhew the Fulneſs of his *Salvation*, and the exceeding Suitableneſs thereof to their miſerable Caſe. That tell them, they have no *Strength* in *themſelves*, to work Faith, or any Grace in their own Souls, nor yet to act the ſame when wrought there: And yet, that there is an abſolute *Neceſſity* of a real, ſpiritual *Change* to paſs upon their Souls, and of their *believing in Chriſt* for Salvation, or they can never *ſee Life*. That there is in the Saviour, not only a Fulneſs of *Righteouſneſs*, but alſo of *Strength* to be communicated to them that have no Might. And that it is his, and his Father's *Will*, that they ſhould *believe on him* for all that *Salvation* which their miſerable helpleſs Souls want; and *exhort* them thereto accordingly: And when this is done, leave it with the *Holy Ghoſt*, to *bleſs* the Word as he ſovereignly pleaſeth. As I humbly conceive, *a due Exhortation to Sinners, to believe in Chriſt*, may be given very conſiſtently with the *Doctrines of Grace*. And where theſe are purely *preach'd*, and a cloſe *Application* made in a miniſterial Way, the *Work of God, in the Converſion of Souls*, is uſually moſt ſeen. And thoſe Miniſters, whoſe Gift lies *moſt* in preaching to Sinners, are generally *moſt* own'd for *Converſion*.

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Which may ſerve as an Evidence, that the *Salvation* of God's Choſen, was one of his great *Ends*, in requiring Faith of *all Men* under the Goſpel.

Once more, as the Wiſdom and Goodneſs of God ſhines, in *bringing in his Choſen unto Faith in Jeſus* now, while he requires the ſame of *Sinners* promiſcuouſly under the Goſpel; ſo likewiſe, will his Wiſdom and Juſtice be diſplay'd *hereby*, in his open *acquitting them hereupon* in the Day of Chriſt. When our Lord appears in his Glory, and ſits on his Throne, and has ſet his Sheep on his right Hand, he will call them to inherit the Kingdom, prepar'd for them from the Foundation of the World, as the *Bleſſed* of his Father, *Matt.* xxv. 34. which takes in, 1. Their being *bleſſed in him* with all ſpiritual Bleſſings, in the *everlaſting Settlements* before the World was; and ſo, *The Kingdom prepared for them from the Foundation of the World.* 2. Their being *bleſſed in him* with all ſpiritual Bleſſings, in the *Declaration of the Goſpel*, upon their *believing*. And 3. Their being now openly *bleſſ thro' him* in the Sight of Men and Angels; in their open *Exaltation* to ſit with him on his Throne, and open *Call* to inherit eternal Life and Glory.

Our Lord has pray'd for the open Glory of his People, *John* xvii. 23. that the World may *know* that the Father hath *ſent him*. That the Saviour's *Miſſion* might ſtand forth to be *beheld* by all,

all, in the open *Glory* of the ſaved ones. He has pray'd for this likewiſe, that the World might *know* that the Father hath *loved them*, as he hath *loved him*. And when they're advanc'd to inherit the Kingdom, both ſhall be made evident unto the higheſt *Demonſtration*. The World has all along been *cavilling* againſt Chriſt and his People. But when he appears, in his own Glory, in his Father's Glory, in the Glory of the holy Angels; and all the Saints appear in Glory with him: Then their Cavils will be entirely, and for ever *ſtopt*. Then the *Love-Myſtery* concerning Chriſt and his, ſhall be *opened* to the View of all. And thoſe who had been *Deſpiſers*, that would in no wiſe *believe* what was *told them*, ſhall then *behold*, *wonder*, and *periſh*. And therefore our Lord calls his People to inherit Glory as the *Bleſſed* of his Father, in the *firſt* Reſpect, as being *bleſſed in him* before Time began, as having a *Kingdom prepared for them from the Foundation of the World*: *That* done, ere *this* was begun: The Kingdom *prepar'd*, ere the World's Foundation was *laid*. And he don't call them to inherit this Kingdom that was prepar'd for *them*, (for their individual Perſons deſignedly, and ſo for them eventually) as bleſſed of *God*; altho' that be neceſſarily imply'd: But as bleſſed of him as a *Father*, and *his* Father. Which ſweetly ſets forth the Myſtery of God's Love to Chriſt and his, in becoming a *Father* to *him*, as Mediator, and to *them* in him, in making *him*

the *First-born*, and *Head* of the Family, and *them* his *junior Brethren*; and so, in his *loving him*, and *them* in him, according to their near Relation to himself, before the Foundation of the World; and also, in the *Provisions* of his Love for them as a Father, preparing a *Kingdom*, an *eternal Kingdom* for them, before he made the World for their *Time-Habitation*. Thus the Mystery of God's Love to *Christ* and *his*, shall be *opened* in that Day to the *rest*, to the *Despisers*, even to a full, and everlasting *Conviction*.

But this is not *all*, our Lord doth not only call his People to inherit the Kingdom, as blessed in him with the Settlement, or Preparation of it before Time began; but further, to stop every Mouth, and cut off all Manner of *Cavils* against the Saviour and the saved ones, he calls them to inherit the Kingdom, as the *Blessed* of the Father, in the *second* Respect, as being *blessed in him*, with all spiritual Blessings, in and by the *Declaration of the Gospel*, upon their *believing*. It was God's Design of old, *to save Sinners by Jesus Christ*. And in order hereto, he resolv'd and promis'd *to send the Saviour into the World*. And accordingly *sent him in the Fulness of Time*. Upon which he commands the *News* of the Saviour to be spread over all the World, sends the *glad Tidings*, the *Gospel of Christ* into every Nation. Proclaims the *Saviour* to *all*, commands *Faith* in him of *all*, and promiseth *Salvation* to *all* that obey the divine Command. This was

the Commiſſion: *Go ye into all the World, into all Nations, and preach the Goſpel to every Creature: He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned*, Mark xvi. 15. 16. And it either *has*, or *muſt* be preach'd in all Nations before the Judgment-Day comes. And for this *End*, ſays our Lord, to be a *Witneſs*, Matt. xxiv. 14. A Witneſs: 1. To *Sinners* of their *Miſery* by Sin, and *Danger* of eternal Damnation. 2. Of a *Remedy*, a *Saviour* provided for the Salvation of the Chief of Sinners that *believe*, or are willing to be ſaved by him. 3. For a Witneſs *beforehand* to thoſe that *obey the Goſpel*, of the *Certainty* of their future Happineſs, that they *ſhall* inherit eternal Life. 4. For a Witneſs *beforehand* to the *Diſobedient*, of the *Certainty* of their future Doom, that they *cannot* eſcape the Damnation of Hell. 5. For a Witneſs for thoſe that have obey'd the Goſpel, *in the Day of Chriſt*: That *eternal Life is theirs*. 6. For a Witneſs againſt the Diſobedient, in *that awful Day*: That *Damnation is their Due*. And 7. For a Witneſs for the great *Judge*, to *juſtify* his righteous Proceedings in his open *Acquitment* of the one, and *Condemnation* of the other at *that great Day*.

In all *righteous* Proceedings, in Courts of Judicature among Men, the Judge *acquits* the Innocent, and *condemns* the Guilty according to the *Law*, the *Records*, the *Laws* of the Kingdom where they are kept. And thus will God pro-

ceed in that great Day, when he *judgeth the World in Righteousness, by that Man whom he hath ordained.* There will be then *two* great Works to be done: The *Saved* of the Lord to be *acquitted*, and the *rest* to be *condemned.* And that these may be done in a Way of *Equity* and *Righteousness*, that may be *justifiable* before all; they must be done according to *Law:* The *Records* must be *search'd*, and *Judgment* pronounced according to what is *written* therein. And therefore we read of Books that shall be opened, *Rev.* xx. 12. *And I saw the Dead small and great stand before God; and the Books were opened: And another Book was opened, which is the Book of Life: And the Dead were judged out of those Things which were written in the Books, according to their Works.*

And the Books were opened: This respects, 1. The Book of God's *Law*, the moral Law; which shall then be *opened* in its *Spirituality*, as extending to the Soul and Spirit, the inmost Thoughts of the Mind, as well as the outward Actions: together with its promis'd *Rewards* to the *Obedient*, and just *Threatnings* against the *Disobedient.* 2. The Book of God's *Knowledge:* Wherein will be found *register'd* all the *Actions of Men*; which must be *try'd* by the *Law*, how far they are *consonant* with, or *dissonant* from its Requirements. And 3. The Book of Man's *Conscience*; which will *answer* to the Book of God's Knowledge, and exactly *correspond* with it;

it; as to Matters of *Fact:* The ſame Things which will be found recorded in God's Knowledge, will be found written in Man's Conſcience.

And another Book was opened, which is the Book of Life: This reſpects, 1. God's eternal *Decree* of Life for all the ſaved ones thro' the ſlain Lamb; or his *appointing* them to obtain Salvation thro' Jeſus Chriſt; and *promiſing* eternal Life unto them in him, before the World began. And 2. The *Declaration* of this Decree, Appointment, and Promiſe in the *Word of the Goſpel*; or the *Goſpel-Tranſcript* in the *written Word*, from the grand *Original*, the *everlaſting Rolls*, the *everlaſting Settlements* of Life; which make but *one* Book of Life: Wherein all the ſaved ones will be found *written for Life.* As to the *opening* of this *Book*, in the *firſt* Part of it, I have given a Hint already; in that our Lord will call his People to inherit the Kingdom as the *Bleſſed* of his Father in him, with reſpect to the *everlaſting Settlements*; and am now to ſpeak something further of the *Opening* hereof in its *ſecond* Part, in that he will call them to inherit the Kingdom, as *bleſſed in him*, in and by the *Declaration of the Goſpel* upon their *believing.*

Come ye bleſſed of my Father, inherit the Kingdom, &c. This then is as much as if our Lord ſhould ſay, 'Come *you* that have *obey'd* mine, and my Father's *Command of Believing in me*; and were thereupon *bleſt* by the *Statute-Law*

'of my Grace-Kingdom, with the free and 'full *Forgiveneſs* of all your Sins, the *Juſtification* of your Perſons, and an indefeaſible *Right* 'to eternal Life and Glory; come *enter* upon 'your Inheritance, according to the *Grant* of it 'then made to you. You were *written for Life* '*in the Word of my Goſpel*; your *Names*, your '*Perſons* as *Believers in me*, ſtood *there* among 'the *Bleſſed:* And therefore, according to my '*faithful Promiſe*, to the *Truth* of my *ſacred* '*Word*, I now openly pronounce you *Bleſſed* be-'fore all. I now openly *acquit*, and *juſtify* you 'before the World: There is no Condemna-'tion unto *you*, but Juſtification and Life are '*yours*. Come therefore, you *bleſſed* Ones, *enter* 'as *ſuch*, upon the full *Poſſeſſion* of your pro-'mis'd Bliſs, of eternal Life and Glory.' Thus *Come ye bleſſed*, &c. refers to the *Opening of the Book of Life*, *in the Word of the Goſpel:* where it will be found *written*, that *he which believes on Chriſt*, is *bleſſed* with the *Forgiveneſs* of Sins, is *juſtify'd* before God, and *hath* everlaſting Life.

And the Dead were judged out of thoſe Things which were written in the Books, according to their Works. As to the Book of the *Law*, the whole World becomes *guilty* before God, are concluded under *Sin*, and righteouſly *condemned* as judged according to their *Works*, out of the Things which are written *therein*. *Condemned* alſo they are, with relation *hereto*, as judged

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according to their *Works*, out of those Things which are written in the Book of God's *Knowledge*, and in the Book of *Conscience*. The *saved ones* indeed, were *arraign'd*, found *guilty*, had their Mouths *stopped* before the Lord, and were righteously *condemned*, as judged out of those Things which were written in *these* Books, *before* their *believing* in Jesus Christ, and in *order* to it. But *now's* the Time for the *rest* to be *arraigned*, found *guilty*, and have their Mouths *stopped* before God, and his *condemnatory Sentence* righteously *pronounced* upon them, as judged out of those Things written in *these* Books. *All have sinned, and come short of the Glory of God. By the Deeds of the Law there shall no Flesh be justified in his Sight. Cursed, Cursed is he that continueth not in all Things written in the Book of the Law to do them. The Soul that sins, shall die:* This is the *Voice* of the *Law's Book*. And *here*, not a *Man*, neither *Adam*, nor any of his *Race* can *stand* in Judgment. No; all will have their Mouths *stopped* before God: Under the fullest *Conviction* of the Crimes charged upon them, and of their due Desert of Wrath, not one will have a Word to *object* against the *Justice* of God and the *condemnatory Sentence* of his righteous *Law*. Thus all the World's *gone*, as judged out of those Things which are written in God's *Law*, in his *Knowledge*, and Man's *Conscience* with respect thereto! not a *Soul* escapes: But *all* shut up under Wrath!

Well: But there's *another* Book, the *Book of Life*, the *Gospel-Book*; *let that be opened*; says the Judge. And *there* it is found *written*, That *God sent his only Son into the World to save Sinners*; sent his *Gospel* into every Nation; and requir'd *Faith* in him of *every Creature*; that they should yield *Subjection* to the sent Saviour: And likewise, that he promis'd *Salvation* to every one that *believed*, and threatned *Damnation* to all *Unbelievers*.

And now, the Judge himself, will in the most solemn Manner bear *Witness* before *all*, of the *Carriage* of *all* towards him as the Saviour, under the *Proclamation of the Gospel*; whether *Believers*, or *Unbelievers*, *Receivers*, or *Rejecters* of him: He that *knows* all the Hearts and Actions of Men, will then make *manifest* every secret Thing. What Things soever the *Law* saith, it saith to them that are *under* it: And what Things the *Gospel* saith, it saith to them that are *under* it. At the Bar of the *Law*, all *Sinners* are *condemned* and *accursed*: At the Bar of the *Gospel*, all *Believers* are *justify'd* and *blessed*.

And for the Sheep at Christ's right Hand, he will be a *Witness*, that being *warned* of the Wrath to come, they *fled* from it, unto *him* the Refuge the Gospel set before them. That they *fled* from God upon the Throne of *Justice* in the Law, unto God upon the Throne of *Grace*, in the *Gospel*; and so *passed from Death unto Life*. And that having *appeal'd to Grace*, they must now be *dealt with* according to *Grace*, or

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Judgment that *Free-Grace* gives concerning them. And therefore, to witness their *Faith* before all, (as well as their Right and Title to Life) he calls them *Blessed*: And further evidenceth their *Faith* in him, by their *Love* to him, manifested by their *good Works*, which naturally spring from it: *Come ye Blessed of my Father, inherit the Kingdom prepared for you*, &c. *For I was an Hungred, and ye gave me Meat:* &c. Ver. 35, 36. It is as if he should say, 'It was *me* you *believed* in, *I* 'was the Object of your *Faith*; and therefore of 'your *Love*: 'Twas *me*, in my Brethren you 'loved, in extending Relief unto them. And 'therefore come you *righteous ones*, that have 'believed in me, unto Righteousness before *God*; 'that are righteous by my imputed Righteousness; that from thence have *loved me*, unto Righteousness before *Men*, that have been righteous in your *Conversation*: *Come ye blessed of my Father*, *Blessed* of him *before* Time began, *Blessed* of him *upon* your believing in me, and now *Blessed* of him in your open *Exaltation* to sit with me on my Throne; *Come ye Blessed* in *all* Respects, *inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me Meat: I was thirsty, and ye gave me Drink: I was a Stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in Prison, and ye came unto me.*' Thus Christ will bear *Witness* to the *Faith of his People*

in *Obedience* to the *Command* given promiſcuouſly to *all* under the Goſpel; openly *acquit* them *hereupon*, and *call* them to *inherit Glory*; not only as having a *Right* to it in the *everlaſting Covenant*, but alſo, as having a *Right* to it by the *Promiſe of the Goſpel, as Believers in him:* And *herein*, and *hereby* his Proceedings will appear to be *equitable*, according to *Truth and Juſtice*, before *all*; in that he *acts* agreeably to the *Statute-Law* in the *Goſpel-Book of Life.*

And ſo, with reſpect to the Goats at Chriſt's left Hand, if theſe Law-convicted, and Self-convicted ſay, *Lord, Lord open unto us*; we are *condemned* by the *Law*, but there was a *Saviour* provided for *Sinners. True:* ſays the Judge, *bring hither the Book of the Saviour: Search the Records: what is written therein?* And lo, *there* it will be found, that the Saviour ſaid to theſe, *I am come a Light into the World, that whoſoever believeth in me, might not abide in Darkneſs. While ye have Light, believe in the Light, that ye may be the Children of Light. And if any Man hear my Words, and believe not, I judge him not* (i. e. not at *preſent*, not in the Capacity of a *Saviour*) *for I came not to judge the World, but to ſave the World. He that rejecteth me, and receiveth not my Words, hath one that judgeth him* (i. e. the Father, who by his righteous Law will vindicate the Honour of his ſent Son, and pour out his Vengeance on all that deſpiſe him) *the Word that I have ſpoken, the ſame ſhall judge*

him in the last Day, John xii. 36, *&c.* And now it will judge him indeed! Oh what a swift *Witness* will the *Word* of Faith, the *Word* of Salvation be against every *Despiser* of the Saviour! *The Unbeliever shall be damned*; says the *Law's Voice*, out of the *Gospel-Book!* Oh *dreadful Record*, for those who will then be found to have been *Unbelievers!* for those at Christ's *left Hand!*

And lo, the Judge himself will bear *Witness* of all *Rejecters* of him, and of all their *Rejections*: And say, *Because I called, and ye refused, I stretched out my Hand, and no Man regarded;--- I also will laugh at your Calamity, and mock when your Fear cometh*;--Prov. i. 24, *&c.* You that call me Lord, Lord, that profess'd my *Name*, that plead your *Works*, which you call *wonderful*, for *Acceptance* with me, you never *believ'd in me*, I never *knew you* as *bowing to my Righteousness*, as *Dependent upon me for Salvation.* No, you would not *submit* thereto, you would have *none of me*: You never *lik'd me*, in any of my *Offices*, you *would not* that I should reign over you: And tho' I told you in my *Word*, that you must either *bow*, or be *dash'd in Pieces*; yet you *believ'd it not*, but still in your Disobedience, *clave to the Works of the Law.* To the *Law* therefore you must *go*: You are *of it*, and under the *Curse* for the Breach thereof: And all the Curses of it, are *bound down* upon you with an answerable *Aggravation* to your Sin of *Unbelief* in *rejecting of me the sent Saviour.* And therefore, *depart from*

me

me ye Curſed, into everlaſting Fire prepared for the Devil and his Angels. For I was an Hungred, and ye gave me no Meat: &c. You neither *believed in*, nor *loved me:* And therefore, *depart from me ye Curſed:---And theſe ſhall go away into everlaſting Puniſhment: But the Righteous into Life eternal*, Mat. xxv. 41, *&c.*

Thus, as I conceive, the *Wiſdom* and *Juſtice* of God will *ſhine*, in the *general Command of Faith* given to *all* Sinners under the Goſpel: While he openly *acquits* Believers *hereupon*, and *condemns* Unbelievers at the laſt Day. Which further proves, that Faith is requir'd even of *unconverted* Sinners.

From the whole:

If it be ſo, *that Faith in Chriſt is requir'd of all Men where the Goſpel comes:* How much then doth it *concern* the Miniſters of Chriſt, to *warn* Sinners of their *Duty*, and of the *Danger* of neglecting it; and to do their utmoſt to *win* them unto Faith in Chriſt: That ſo they may be *pure from the Blood of all Men?* And ſurely this is not ſo *void of Reaſon*, as it has been ſaid to be. For tho' one Man can't ſave another *efficiently*, yet he may *inſtrumentally*. And tho' every Man that dies, ſhall periſh for his *own* Iniquity, yet may *another* be acceſſory to his Death. It is doubtleſs the incumbent *Duty* of the Miniſters of Chriſt, to do their utmoſt to ſave Souls from Death. And if they *neglect* the ſame, they are *guilty* of their *Blood*. This the Lord ſhew'd to his Prophet

phet *Ezekiel*, by the Duty of a Watchman; and thus he apply'd it: *So thou, O Son of Man, I have set thee for a* Watchman *unto the House of Israel: Thou shalt hear the Word at my Mouth, and* warn *them from* me. *When I say unto the Wicked, O wicked Man, thou shalt surely die; if thou dost not speak to* warn *the Wicked from his Way, that wicked Man shall die in his Iniquity, but his* Blood *will I require at thine Hand. Nevertheless, if thou* warn *the Wicked of his Way to turn from it: If he do not turn from his Way, he shall die in his Iniquity, but* thou hast delivered thy Soul, *Ezek.* xxxiii. 7, 8, 9. And tho' what was here spoken to the Prophet, might principally respect the Wrath of God in *temporal* Judgments, that should come upon the Wicked; yet by and under these, *spiritual* Judgments were held forth, and the *eternal* Vengeance of God, that shall come down upon all Unbelievers at the great Day of Judgment, and Perdition of ungodly Men. As the *outward* Enemies of *Israel* under the Old Testament, were typical of the *speritual* Enemies of God's People under the Gospel. And their *external* Privileges, typical of ours that are *spiritual* and *eternal*. And therefore, what was *binding* to the Prophet *Ezekiel* in his Day, to *warn* the Wicked of those temporal Judgments which were impending; is still *binding* to the Ministers of the Gospel now, to *warn* Sinners of God's eternal Vengeance that shall shortly be pour'd down upon all Unbelievers. And if they

don't

don't warn the Wicked of their Duty, of turning from Sin to God, by Faith in Chriſt; they will be *guilty of the Blood* of thoſe who *periſh* from under their Miniſtry. And from this *Blood-Guiltineſs*, nothing can deliver them but *the Blood of Jeſus*. But on the contrary, if Goſpel Miniſters *give Warning* to Sinners, of the approaching *Sword* of divine Vengeance, and they don't *take Warning* to flee from the Wrath to come, they ſhall die in their Sins, periſh in their Unbelief; but the faithful Watchman, the faithful Miniſter has *deliver'd his Soul*. And no doubt, the Apoſtle *Paul*, in the faithful Diſcharge of his Miniſtry, had an Eye to what the Lord here ſpake to the *Prophet Ezekiel*, when he ſays to the Epheſians, *And now behold, I know that ye all among whom I have gone preaching the Kingdom of God, ſhall ſee my Face no more. Wherefore I take you to record this Day, that I am* pure from the Blood of all Men. *For I have not ſhunned to declare unto you all the Counſel of God*, Acts xx. 25, 26, 27. He had *kept back nothing that was profitable to them*, but had *taught them publickly, and from Houſe to Houſe. Teſtifying both to the Jews, and alſo to the Greeks, Repentance toward God, and Faith toward our Lord Jeſus Chriſt.* And when he was about to take his *Farewel*, he takes them to *record*, that in this faithful Diſcharge of his Miniſtry, he was *pure from the Blood of all Men*. Is there not then *ſolid Reaſon*, that the Miniſters of the Goſpel, ſhould do the

Work

Work of a *faithful Watchman*, to warn Sinners of their Duty to believe in Christ; and of the *Danger* of neglecting it; and is not this a *momentous Concern*; since without it, they cannot be *pure from the Blood* of those that *perish* from under their Ministry? But to hasten to a Close, I shall be brief in what remains.

Again, if Faith in Christ is *requir'd of all*, and yet no Man hath *Power* of himself to *believe*: How much then is it the *Duty* of Sinners, to *pray to God and seek him in all appointed Means*, that he would give them Faith; since Faith, and the Spirit of it are his *free Gift*?

Further, If Faith in Christ is *requir'd of all*, and yet it is the Power of God *only*, that can *give* Faith, and *enable* to believe: How much then are *they* obliged to *give Thanks*, *who have obtained like precious* Faith, *the* Faith *of God's Elect*?

Again, If Faith in Christ is *requir'd of all*, and *the Chosen of God* are hereby *brought in*, *unto Faith in Jesus now*: What Reason have *they* to *bless God for the general Command*, and to *admire his Wisdom and Goodness towards them* herein?

Once more, If Faith in Christ is *requir'd of all*, as *necessary to Salvation*; and *Believers* as such, shall be openly and righteously *acquitted* in the Day of Christ, and all Unbelievers as openly and righteously *condemned*, for not having obey'd the Gospel: How much then should the Vessels of Mercy, *admire the Wisdom and Justice of God*

in

in the Dispensation of his *Mercy* towards *them*, and *adore the same*, in the Dispensation of his *Wrath*, towards *the Vessels of Wrath*; both which will so conspicuously shine *hereby*, when God shall *judge the World in Righteousness, by that MAN whom he hath ordained*, at the great *decisive DAY!*

An HYMN.

HARK! *Sinners*, from the Ends of th' Earth,
Far off by *Sin*, in *Heathen Lands*,
Sin-ruin'd, *Law-condemn'd* to Death
Held fast in *Sin*'s, and *Satan*'s Bands.
IMMANUEL is a SAVIOUR given,
To save *lost Men* from Sin and Wrath,
From lowest *Hell*, to highest *Heaven*,
By 's *Life* for them, and by his *Death!*
The SAVIOUR, lo, for *us* was *born*,
For *us* God's *Law* he did *obey*;
For *us* was *scourg'd*, and *crown'd with Thorns*,
And *for us dy'd upon the Tree!*
The Law we'd *broke*, and had no Strength
Its righteous *Precepts* to fulfil:
But GOD sent his own SON at length,
To *Do*, even *all*, his *holy Will!*
And CHRIST by his *Obedience* great,
For *Sinners* wrought a *Righteousness*;
That every Way is most *compleat*,
A *shining*, *glorious*, *God-like Dress!*
We Sinners, could not bear God's *Wrath*,
To *Hell* it would have *sunk* us all:

But

But GOD his ſpotleſs LAMB call'd forth
For *us*, a *Sacrifice* to fall!
And CHRIST by's *precious*, *God-like Death*,
Did Law and Juſtice *ſatisfy*;
All our Tranſgreſſion *finiſh'd* hath,
And *full Redemption* wrought thereby!
For *us* this mighty SAVIOUR *roſe*,
Diſcharg'd by GOD from all our *Sin*,
Triumphant over all our *Foes*;
And then for *us*, to *Heaven* went in!
And *there* his Righteouſneſs he brought,
Which *pleas'd* the LORD the FATHER well,
Even *all* that he for us had wrought
To make us *juſt*, and ſave from *Hell*.
The FATHER then, t' *exalt* his SON,
Did bid him *ſit at his Right Hand*,
Till all his *Foes* were trodden down,
And's *People* ſav'd in every Land.
A Name that's every Name above,
The FATHER *gave*, that *all might bow*,
To th' *Sceptre* of his Power and Love,
In *Heaven*, in *Earth*, and *Hell* below!
High ſits the SON, on's FATHER's *Throne*,
He *lives*; has *Power* to *ſave from Sin*,
To th' *uttermoſt*, even *every one*
That cometh unto GOD by HIM!
O *Sinner*, if thou art the *Chief*,
Salvation's wrought for ſuch as *Thee*;
In CHRIST thy Soul may find *Relief*;
For *his Salvation's Full* and *Free*.
Free-Grace, by CHRIST, through *Righteouſneſs*,
Reigns glorioufly, in *Royal* State,
Sinners with *Endleſs Life* to bleſs,
According to its *Riches* great!
And lo, CHRIST ſays, *Look unto Me*,
Upon the *Croſs*, upon the *Throne*,

For *Life*; and you shall *saved be*;
For I am GOD, besides me *none*.
You *Sinners* then, CHRIST's *Call obey*;
None that to JESUS *look*, shall *die*:
Healing and *Life* come in this *Way*;
GOD that has *said it*, *cannot lie*.
Souls, are you *Free* to cast your Eye
To CHRIST, that you through him may live?
Look then; He'll *save you* gloriously,
Eternal Life to you he'll give!
But *you*, who dare *refuse* CHRIST's *Call*,
His *Gospel*, that will not *obey*;
In *flaming Fire*, to *burn* you all,
He'll *come* at th' awful *Judgment-Day*!
Oh, no *Escaping* in that Day,
In vain *Lord*, *Lord*, will Sinners cry:
Depart from me, *the Lord will say*,
Ye Workers of Iniquity.
You all along would *none of Me*,
While I proclaim'd my *Gospel-Grace*;
Your *Lot* with *Devils* now must be,
In *quenchless Fire*, to *endless Space*!
Now, *now*'s the Time for Souls to *flee*,
By *Faith*, from th' Wrath to come to *haste*
To CHRIST, the Sinner's *Refuge* Free:
And *none* that *come*, will HE *out-cast*!

FINIS.

ERRATA.

PAGE 25. Line 28. after *give*, read *it*. P. 26. l. 2 after *but* read *he*. P. 39. l. 21. for *appears*, read *appe* P. 65. l. 5. after *these*, read *is*.